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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 20, 1844. VOL. XXIII.—NO. 3.

The Divinity of Christ not contradictory to Human Reason, by the Rev. Charles Mason, Rector of St. Peter's Church, Salem. Boston: published by the Tract Committee of the Diocese of Massachusetts. 1843. 12mo. pp. 18.

There are several reasons which induce us to give particular attention to this little Tract, to devote much space to it, and to subject it to a rigid examination.

1. We have such a sincere respect and regard for its author, that we fully confide in his sincerity, his own full persuasion, his Christian charity and his desire to promote the interests of truth.

2. The Tract has the authority of the Episcopal denomination in this State. It moreover has the approbation of the Rev. Manton Eastburn, D. D., for whom we cherish all the respect of which his eminent position in his own denomination is a pledge that he is worthy, though we do not admit the propriety of styling himself 'Bishop of Massachusetts.' There are doubtless some thousands of legal citizens and sincere Christians in this Commonwealth, who never heard his name and who do not and would not admit his Episcopal authority. Let him be styled what he is, Bishop of the Episcopal Churches or Societies in Massachusetts.

3. The Tract does not do us justice. We charge no intentional unfairness upon the writer; we do believe him incapable of this. Nevertheless the Tract does not present a fair view of the position of Unitarians and of the foundations upon which they build their faith, as regards the doctrine of which the writer treats.

4. Add to these reasons why we should notice the Tract, our own desire, and the expectation of our readers in general, that we should kindly and candidly weigh the force of all *reasoning*, as well as of all alleged Scriptural evidence, in favor of Trinitarianism. We are happy to use every opportunity that is presented to us of removing Trinitarian prejudices, and of giving them the light which some of them desire upon our own views. We hope our sincere intentions will be reciprocated. To this end, we shall print the whole Tract, paragraph by paragraph, thus giving the writer all advantage, and shall interpose our own remarks.

We offer one preliminary objection to the Title of the Tract. It is very indefinite. Under this indefiniteness many professed believers in the Trinity shelter all sorts of differences of opinion. What does 'the Divinity of Christ' mean? That He is Jehovah, the Father to whom he taught us to pray, whom he called 'his God and our God,'—that he is the Being who St. Peter said (Acts ii. 22,) approved the man Jesus of Nazareth and raised him from the dead? If this is meant by the phrase, then Unitarians do unitedly and solemnly deny 'the Divinity of Christ.' Unitarians too deny the doctrine if it means that Jesus Christ is a third part of God. But if the phrase means that Jesus Christ possessed any degree of superhuman dignity and majesty and authority which God might please to communicate to him, then the Unitarian will admit the phrase and the doctrine. The editors of this paper believe, as a great many Unitarians have believed, in the superhuman dignity of Jesus Christ. The word *Unitarian* does not even imply a denial of his pre-existence, but only that Jesus Christ is not the supreme Jehovah, is not the Being who sent him, nor the Being to whom he prayed, that all his superhuman dignity, authority and wisdom, were derived from the Father. The Title of the Tract is indefinite, it may cover more varieties of belief than are found among Unitarians. The Tract begins thus:

'It is recorded in the Gospel of St. John, that on a certain occasion, when Christ declared to the Jews that he was the bread which came down from heaven, they murmured among themselves, and said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?' They were unable to reconcile the great truth of his pre-existence with the Father, with the known fact of his human nature and relationship; and it appears that when he continued to announce that he was 'the living bread which came down from heaven,' and that 'he that eateth this bread shall live forever,' many, even of 'his disciples, when they had heard this, said, This is a hard saying; who can hear it?' To which the Savior merely replied, 'Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?' And the whole effect of his plain declaration of the truths of his pre-existence, his flesh given for the life of the world, and his ascension to the Father, was, that 'from that time many of his disciples went back, and walked no more with him.' Their unbelief, carried to the length of apostacy from the Savior, arose, it seems, from misapprehension of the truth, and from unwillingness to believe what surpassed their comprehension, and presented insuperable difficulties to their minds. Though they witnessed abundant evidence of the divine authority of Christ, in his life and miracles, yet they did not hesitate to reject that authority, because it clashed with their own apprehension of facts, and on account of apparent contradictions which his words, in their view, involved.'

We apprehend that in this paragraph a wrong view is taken of the passage of Scripture to which it refers, and that the illustration which it is designed to afford of the spirit manifested by Unitarians wholly fails of effect. The disciples erred, not in resisting an alleged doctrine as irrational, but from a misunderstanding of the spiritual import of the Savior's language. He personified the truth which he taught, and said that *that* was bread which came down from heaven, in the person of its teacher, and that he would give himself, meaning both the *truth* and himself as its teacher, for the life of the world. Any other interpretation of the passage involves the Romish doctrine of Transubstantiation, which doctrine the writer of the Tract of course rejects. The day before Jesus had wrought the miracle of the loaves and fishes. In connection with this present discourse the disciples had asked for a sign from heaven, reminding him of the regular supply of manna in the time of Moses. By a figure of speech, which begins with the most natural and beautiful substitution of bread for truth, Jesus rises gradually and by successive repetitions of the figure, to the bolder, and to the disciples, the more startling assertions, that they must eat of his very flesh, if they would partake of the living truth which he had personified. Misled by the boldness of the figure his disciples or chance hearers, not his twelve Apostles, wholly misconceive his meaning in two particulars, first in supposing him to assert that he, as the son of persons whom they knew, had come from heaven, and second that they must eat portions of his flesh, if they would have an interest in the kingdom of that Messiah, who they believed would never die. After an intimation that they may yet witness his resurrection, Jesus explains the metaphysical language by which he had substituted bread for truth, and his own person for his doctrine, by saying 'the words which I speak unto you are spirit and are life.' (John vi. 63.) Some of these casual listeners and attendants, finding that he was so different a Messiah from what they expected, ceased to follow him, not so much from the irrationality of his doctrine, as from its uninviting character.

We candidly submit to the writer of the Tract, and to all intelligent students of Scripture, if this is not the true interpretation, the satisfactory explanation of the passage in the Gospel of John, to which reference is made in the above paragraph. Is it not the explanation given even by Trinitarian critics of highest eminence and authority? Do not these either assert, or by their comments directly imply, that it was the *spirituality* not the *irrationality* of his doctrine, the totally different character of his kingdom and office, from their conceptions, and the consequent disappointment of their worldly and ambitious hopes, that induced them to turn back and 'walk no more with him?' We maintain that they do, and that the whole of this paragraph, built upon a misapprehension of the passage of Scripture it addresses, is without force or point in the application, the writer would make of it. The example of the disciples who 'went back and walked no more with him' bears no sort of resemblance to the difficulty, which it is alledged is the main difficulty, the Unitarian finds in the doctrine of the Trinity. But even were Mr. Mason's conceptions of the sense of this passage of Scripture correct, his application of it is not just or tenable, for the main difficulty and ground of objection of Unitarians to the doctrine of the Trinity, is not that 'it is a hard saying,' unintelligible and irrational. Our remarks upon this point will come with more propriety however, under the next paragraph of the Tract, in which the writer speaks as follows:

'The spirit manifestd by those disciples conveys an important lesson, in connection with the subject of the following pages. The strongest ground taken by those who deny the Divinity of Christ may be resolved into the objection of those disciples, namely, 'This is a hard saying; who can hear it?' Their system owes more to plausible arguments designed to create the impression, that the doctrine of the Divinity of Christ contradicts reason, than to direct attempts to prove that it has not the authority of revelation. There has been a strongly-marked tendency to carry the subject out of the field of scriptural inquiry into that of general reasoning, where a more easy and popular mode of attack may be used. Much has been made of alleged contradictions to reason, in the principal doctrines of the orthodox faith, and especially in that of the Divinity of the Savior. The difficulties attending the facts of the twofold nature of Christ, and the different persons in the Godhead, have furnished fruitful topics of remark upon mysteries and contradictions; and, without doubt, many, if not most of those who have departed from the ancient faith of the church upon this subject, were at first drawn aside from the truth, rather by a view of the speculative difficulties which attended it, than by conviction of the want of sufficient scriptural evidence in its favor.'

'Our design is to examine this mode of treating the subject, and to show why the force of scriptural evidence is not fairly met by the course just mentioned.'

We will not allow ourselves to question the sincerity or the candor of the writer, and yet we stand utterly amazed at such assertions as are contained in these sentences. There pass before our minds the titles of our Unitarian Tracts in which the utmost possible stress is laid upon the *unscriptural* character of Trinitarianism, the array of Texts by the Hundred, which are positively irreconcilable with the doctrine that Christ is God. The very next of our Tracts now in the hands of the printer, presents the proof that Matthew's Gospel is strictly Unitarian, and the same doctrine has been proved in former Tracts to be taught by other Apostles. We call to mind likewise the numerous, we might say the innumerable treatises by Unitarian writers, based wholly on Scriptural evidence. We think of the many manuscripts which our clergymen, who were educated as Trinitarians, now preserve in their studies, bearing witness to their thorough perusal of the Scriptures, with marks, questions, &c., *under the influence of Trinitarian prejudices also*, and the compulsion of the Scripture evidence which made them Unitarians against their will. We know of many such manuscripts. The discovery of the simple fact that the three Texts which a Trinitarian would be most likely to quote are spurious, or doubtful, (1 John v. 7, 1 Tim. iii. 16, Acts vii. 59,) has set many Trinitarians upon the study of Scripture which has made them Unitarians. 'The ancient faith of the Church' indeed had the education of the majority of Unitarian ministers and layman, and so far from being led away from it by speculative difficulties, they had familiarised themselves to these difficulties, had learned to meet them, had indeed written in their support, until absolutely compelled by the study of the Scriptures, to do violence to their own admitted trains of reasoning. This was the case with Belsham, Lindsey, Armstrong and a multitude of others who resigned fat livings in the Church of England in obedience to Scripture light to bear the penury and the disgrace of an Unitarian profession. We ourselves see nothing irrational in a Sabellian form of Trinitarianism, and should be perfectly free to admit it, if it had authority from Scripture. But we distinctly and positively assert for the information of the writer of the Tract, and of all others who desire it, that Unitarians maintain most strenuously that Scripture teaches the simple doctrines of Unitarianism, that the New Testament is fully, explicitly and entirely on our side, and that even our version of the Bible, translated as it was by those who were under a Trinitarian bias, and thus of course were led to choose from two renderings that which favored their own views—that even this Translation is in our favor. Our arguments from reason come as subsidiary to our Scriptural arguments.

We appeal to Scripture, we build our faith on Scripture, we gather its evidences and proofs from Scripture; we are ever ready to meet the Trinitarian on Scripture ground, and the character of the whole body of Unitarian controversial theology contradicts the assertion that 'there has been a strongly-marked tendency to carry the subject out of the field of Scripture inquiry into that of general reasoning.' We might establish this point by an analysis of different authors; but this would occupy too much time. We will refer however to two by way of example and illustration. First, 'Wilson's Concessions of Trinitarians.' This is a volume of more than six hundred volumes. It is wholly and absolutely *Scriptural*. It is devoted every page of it to the examination of Trinitarian proof texts—and for what purpose! To set forth the *Unitarian expositions* of them which have been given or adopted by Trinitarian critics, to establish this strong fact,—which is without a parallel in the whole history of religious opinions,—viz., that out of all the passages brought forward in support of the doctrine of the Trinity, there is not one that has not been, by one or more Trinitarian writers of eminence and authority, conceded to their opponents, as either admitting or requiring a Unitarian exposition. It is a refutation of the Scriptural argument for the Trinity on the authority and criticisms of Trinitarians themselves. It is one of the most extraordinary books of the age, both as respects the originality of its plan and the fidelity and success of its execution. We see not how any Trinitarian can read it with a fair and candid mind, and not feel that the *Scriptural* argument for his faith has vanished. He certainly must admit that Unitarians manifest no disposition to shrink from submitting their doctrine to the test of Scripture.

The Second work we adduce in illustration is 'Norton's Statement of Reasons.' The purpose of this admirable work is to give a view of the doctrines of Trinitarians, respecting the nature of God and the person of Jesus Christ, to state the reasons for not believing those doctrines and to show in what manner *the passages of Scripture* urged in their support ought to be regarded. It consists of two hundred ninety four pages, exclusive of an appendix. Of these about twenty two pages are devoted to a statement of the different modifications of the doctrine of the Trinity and of the difficulty, or rather impossibility, from the nature of the human mind, of believing it because of its unintelligibleness, because of the contradictions involved in every form in which it can be stated. The rest of the volume, two hundred seventy two pages, is devoted to the Scriptural argument, to the profound and clear elucidation of the principles of Scriptural interpretation, and to the examination of passages of Scripture. The running title of one hundred twenty eight pages of the volume is, 'explanations of the New Testament,' and of thirty eight pages more, 'of the doctrine of the Logos.' This work of Mr. Norton's is one of the ablest treatises on the Trinity that this or any age has produced. It brings within a brief compass the results of the most thorough, extensive, and accurate study, and the conclusions of profound, close, logical reasoning, and presents them in a form clear and intelligible to the simplest minds. We have never seen a fair or satisfactory attempt to reply to it. The great foundation on which its argument rests is *Scripture*. The great *armory* from which it draws its weapons is *Scripture*. Mr. Mason, as a well-read Theologian, ought to be acquainted with the character of the works we have referred to, as well as others that we might name. If he is acquainted with them, we are surprised that a gentleman of his sincerity and candor should have said 'there has been a strongly-marked tendency to carry the subject out of the field of Scripture inquiry into that of general reasoning.' We deny it. It is not so.

'I. We would open the discussion by remarking, that this charge of embracing as Christian truth a gross absurdity and contradiction, only worthy, we are constantly told, of the dark ages, or heathen blindness, is brought against all Christendom, a small body only excepted.—There is no doctrine which has been more extensively received than that of the Divinity of the Savior. It may be safely affirmed that it always has been, and now is believed by at least nineteen twentieths of the Christian world. It has been held, and prominently set forth by the leading churches of the earth, in all times and places. And, at this moment, when professed Christians are divided into numberless sects, differing on almost every other point, there is a surprising unity in holding to the truth of the Divinity of Christ. It may be truly said that this doctrine, together with that of the propitiatory sacrifice of Christ, have been the truths held as most vital in the Christian faith, by the great multitude of believers, the well-nigh universal church, from the primitive age. And the inference from this fact is twofold.

1. If these are errors, and not merely errors, but such as involve great absurdities and contradictions, it is an astonishing fact that such general and continued unity in regard to them should have existed. Have all the great branches of the church of Christ, differing on many other points, widely separated in space, and under every variety of influences, through a period of fifteen centuries, at least, rested with such unity and firmness upon a foundation of extreme error and contradiction!

Nor can this remark be met by instances of the same united reception, under *similar* circumstances, of *acknowledged* errors and contradictions. All the errors of the Romanish Church, for instance, as remarkable as any for their power over the human mind, introduced during a period of gradually increasing intellectual darkness, yielded, to a great extent, before the returning light of general inquiry, and of intellectual and moral freedom. And, for many ages, they have been comparatively local, confined to one branch of the Christian church, and that a branch in which the spirit of free and thorough inquiry is exceedingly checked. But in regard to the truth in question, that branch itself unites with all the reformed churches in setting it forth as fundamental. There have also been some acknowledged errors in natural science, which held captive the human mind for perhaps an equal period, but not under similar circumstances. In most of these cases the very nature of the subject prevented the inquiry of any but a few minds, and even the suspicion of the possibility of error did not exist. These errors were not brought to the test of general inquiry, and any inquiry whatever could be pursued by only a small number of minds in the world.

But here is a doctrine, the absurdity of which, it is said, must be felt by any mind tolerably well disciplined, which has been subjected to the keenest scrutiny through the whole period of its reception, and yet has been held earnestly and unitedly by the great majority of Christians of all times, places, and varieties of opinion on other subjects. If any acknowledged error of vital importance exists, of which the same can be said, the writer is ignorant of the fact. At any rate, such general unity in regard to this doctrine, is in favor of great modesty in pronouncing it absurd, and contradictory to human reason.'

Here is an argument drawn from numbers, always unsafe, often wholly deceptive. The allowance which the writer himself makes as to the extended reception of acknowledged errors, indicates, we think, the weak and deceptive character of his whole argument. 'Nineteen twentieths of the Christian world,' he says, believe the doctrine of the Divinity of Christ. We would ask him first how he can possibly know that statement to be true. We doubt if he is justified in assuming it as a basis of argument, weak as all such argument confessedly is. It is a well ascertained fact, that there have been found belonging to denominations and worshipping under creeds, that recognise and maintain the Trinity, many who do not believe this doctrine. We suspect that there is hardly a congregation of any great size, intelligence or culture of any Christian denomination in which there are not some Unitarians. The writer of the Tract needs not to be told, that there have been Bishops of the English Church, and many of its clergy, who were really Unitarians. Their own writings and publications furnish evidence of this fact. Now could we discover the real opinions of every individual, the discovery might prove, that the majority even of the nineteen twentieths, whose denominational connexion and place of worship ranks them as Trinitarians, do not in fact believe the doctrine of the Trinity. If called upon to express their innermost thoughts and conceptions on this subject, they would admit that they do make a distinction between the Father and the Son, the latter is not in their minds the same being 'equal in power and glory' with the former. They assign him an inferior place; they do not believe in his Supreme Deity. The writer's argument, therefore, assumes a fact which cannot be proved to be true, and may be altogether unfounded. The vague and shadowy character of the doctrine, the infinitely various interpretations of it, the indescribable differences and shades of opinion entertained by its professed holders make it difficult to determine who do and who do not 'believe it.'

Admitting the fact that nineteen twentieths of the Christian world believe the doctrine of the Divinity of Christ, we would next ask him how many persons out of that number have ever intelligently examined or seriously thought upon that doctrine, instead of imbibing it as the result of education, or receiving it blindly from their teachers. We suppose he will allow that at least half of the Christian world is composed of merely nominal Christians, whose religious opinions are an inheritance from their fathers, and have never been subjected by them to a rigid personal examination. We are inclined to think, —we had almost said, we do heartily and sincerely believe, that in the first three centuries and the last half century, this doctrine has been subjected to a thorough scriptural test, by more persons who have seen reason to reject it, than by persons who have intelligently, received it. We say intelligently, because we hold that a doctrine which is alleged to be the substratum of Christianity, ought to admit of being clearly apprehended by the mind. He accounts for the reception of acknowledged Romish errors and scientific mistakes, by asserting very justly that the people did not *have the means* of rectifying them. We assert as distinctly that the people do not *use* the means of rectifying their mistakes and misconceptions of Christian doctrine. Indeed, we might almost assert that they *have not the means*; for though we admit the general correctness of our common English version and profess our reverence and respect for it, and contend that whoever studies and collates that attentively, untrammelled by the prejudices of education, will find little scriptura lauthority for the Trinity, it is nevertheless true that the Scriptures having been translated by Trinitarians, a turn is often given to a translation, and a word is often chosen under a Trinitarian bias, calculated to mislead the unlearned reader, and suggest to him an idea, to which the original gives not a shadow of support; as for instance where the word *God* is introduced into Luke's narrative of the death of Stephen (Acts vii. 59.) We reply then, as to the alleged unity and consent with which this doctrine has been received, that the claim is not just and cannot be sustained to a degree which amounts to a criterion of truth; and as to the plea, that we thus charge the reception of a gross absurdity upon the majority of Christians, we reply that no one can tell what that majority is or whether there be a majority, and that the infinite forms, modifications, explanations, variations and statements and softened definitions of the doctrine, have turned it in the case of thousands into a mere mist or vapor, so that it has offered no resistance when pressed.

'2. But another important inference may be drawn from this fact. If the doctrine of the Divinity of Christ be a gross error and contradiction, then *Christianity has fatally failed of its end*. It has now existed eighteen centuries.—It professes to make known the true God, and the right way of access to him. It was proclaimed as the highest blessing to the world, and prophecy announced its triumphs. But what is the result, when nearly two thousand years have passed away? Instead of having raised up generation upon generation of worshippers of the one true God, it has raised up countless millions of idolaters, or worshippers of man, or some finite being of a higher order in creation! If the doctrine before us be an error, then Christianity has been the occasion, in the providence of God, of the most extensive, deeply-seated, and united system of man-worship that ever existed in the world! Instead of diminishing the grand error of paganism, it has increased it a hundred fold! If this doctrine be an absurd error, then all the glorious anticipations of the founders of Christianity, have, for nearly two thousand years, utterly failed; and almost the entire Christian world, with its learning and piety, has been eagerly enlisted in establishing the worship of a finite creature, and thus the grand truth, even of Judaism, been nearly banished from the earth! 'Thou shalt have none other gods but me,' was the great command of the law, to preserve obedience to which seems to have been the design of many of the exclusive features of the ancient dispensation; and among the Jews it was preserved to a great degree, though frequent and heavy judgments were inflicted for this end. But, alas! when that glorious period arrived for breaking down the 'middle wall of partition,' between them and the nations of the earth, between all and Jehovah, the dim foresight of which struck from the lyre of David its most exalted and rapturous strains, and filled the mind of Isaiah with his sublime vision of the future glory of the church; alas, what began to darken the world, but this most extensive and absurd system, the most cherished error of which is that of the elevation of a *finite* being to the throne of the universe, and the offering to him from all parts of the globe the incense of humble and fervent praise! Truly here is a mystery in the providence of God, which, if it really existed, would be as difficult to solve as any in the doctrine itself. If belief in the Divinity of the Savior be irrational, and Christendom has been under a great delusion upon the subject, then the powers of evil have triumphed through the gospel over the human mind; and turned to a most awful extent, what was designed as its light, into darkness; and the New Testament, instead of guarding us against the danger, contains many passages at least peculiarly calculated to lead us into it.'

We might meet the inference here urged, with a partial admission of it. *Christianity has to a degree failed of its end*, because of the unscriptural views which have been presented, as constituting its essence. And these doctrines of the Trinity and of the Supreme Deity of Jesus Christ, and of God under one form offering himself as a sacrifice to God under another form, have made thousands and thousands of infidels in the very bosom of the Church. These doctrines have been advanced as the very essence of Christianity, the foundation, the main pillars of a revelation from God to man. People have been told to believe that Jehovah, the Creator of millions of worlds, came down in a human form to this earth, nearly the smallest speck in infinite space; and allowed the Jews to put him to death, as a sacrifice to himself! That he could not forgive sin without a penalty, but could offer that penalty in one third of his own essence. We say not that all Trinitarians maintain this doctrine in so gross a form, but we do say it has often been preached and inculcated in this form, and it has made unbelievers by thousands, who did not search the Scriptures to see if they taught any such doctrine. To confirm our statement of the gross form in which this doctrine has been presented, we remind the writer of the Tract of the following passages of Bacon, South, and Watts.

Bacon in his 'character of a believing Christian' says,—

'He believes a Virgin to be a Mother of a Son; and that very Son of hers to be her Maker. He believes him to have been shut up in a narrow room, whom heaven and earth could not contain. He believes him to have been born in time, who was and is from everlasting. He believes him to have been a weak child carried in arms, who is the Almighty; and him once to have died, who only hath life and immortality in himself.'

South in his sermon on Christmas day, 1665 says,—

'Men, cannot persuade themselves that a *Deity* and *Infinity* should lye within so narrow a compass as the contemptible dimensions of an human body: That Omnipotence, Omniscience, and Omnipresence should be ever wrapt in swaddling-clothes, and abased to the homely usuages of a stable and a manger: That the glorious Artificer of the whole universe, *who spread out the heavens like a curtain, and laid the foundation of the earth* could even turn carpenter, and exercise an inglorious trade in a little cell. They cannot imagine, that *He who commands the cattle upon a thousand hills, and takes up the ocean in the hollow of his hand*, could be subject to the meannesses of hunger and thirst, and be afflicted in all his appetites. That he who once *created*, and at present *governs*, and shall hereafter *judge* the world, shall be abused in all his concerns and relations, be *scourged, spit upon, mocked, and at last crucified*. All which are passages which lie extremely cross to the notions and conceptions that reason has framed to itself, of that high and impassible perfection that resides in the divine nature.'

Watts, in a short poem after the death of Locke, in alluding to the Unitarian views of that eminent philosopher says:

'Reason could scarce sustain to see
The Almighty One, the Eternal Three,
Or bear the infant Deity;
Scarce could her pride descend to own
Her Maker stooping from his throne,
And dressed in glories so unknown,
A ransomed world, a bleeding God,
And Heaven appeased by flowing blood,
Were themes too painful to be understood.'

Upon those passages which he quotes in his 'statement' Mr. Norton remarks,—

'Some of the most portentous of these expressions are used utterly without meaning. They can express nothing which an intelligent man will admit that he intends to express. Attempt to give a sense to the propositions, God was an infant; God poured out his blood; God died. Even he, whom familiarity has rendered insensible to language really equivalent, may shudder at so naked a statement of what he professes to believe. Let him attempt to give a sense to these words, and just in proportion as he approaches toward the shadow of a meaning, will he approach toward a conception, from which, if he have the common sentiments of a man and a Christian, he will shrink back with abhorrence.

Since Christianity then has been represented as teaching such doctrines, and even as suspending the salvation of men upon their belief, is it wonderful that it has had, and that it has, so little power over men's minds and hearts? Could means more effectual have been devised for destroying its credit and counteracting its efficacy? If TRUE RELIGION be the great support of the moral virtues, and essential to the happiness of individuals and the well-being of society, is it strange that there has been so little virtue, happiness, or peace in the world?'

Christianity has, to a degree, failed of its end, for with the words of the Master—'By their fruits ye shall know them,' before all eyes, men have been taught that the life of Christianity lies in a creed, not in a character; in belief, not in practice. Those who have been educated in the belief that Jesus Christ was the God, who sent him into the world, and who cling to the belief, avail themselves of all those softening and explanatory definitions, all those reliefs and palliatives, which they can find in the word—*mystery*. Between the mitigated form of Trinitarianism which is called Sabellianism, and that which is advanced in the so called, Athanasian Creed, what manifold shapes has the doctrine, that Christ is God, assumed. It has been, and is now, the most Chameleon-like doctrine embraced in Christian theology.

Again, though this doctrine is so contrary to Scripture, and has thus impeded the reception of Christianity, as a rule of heart and life, and an assurance of immortality, it has not hindered, or prevented the reception of the great duties of the Gospel by many of its sincerest believers.—Truth sinks deep into the heart and does its holy work in secret; error stops at the outer chambers of the breast, and harms the mind, without always reaching the heart. Whether Jesus Christ be the Almighty, or a being especially endowed and approved by the Almighty—is a question which cannot be shown to have the slightest influence over the life and character; let it be decided either way, there is not a deed or an effort, a labor or a sacrifice which a human being can perform, in which his belief of the one or the other view of the Savior can be made to appear. The doctrine has no *practical* use or application. The difference cannot be made to appear in deeds—though it is expressed in words and prayers; but even then, when the Trinitarian worships Jesus Christ under his Divine Nature, the Unitarian offers the same worship to God the Father, through Jesus Christ, the one Mediator between God and man.

II. But let us now consider the manner in which this charge of absurdity has been, in a great degree, sustained. Whatever success it has gained, has been mainly the result of imputing to the church at large doctrines which it never professed to receive, but, on the contrary, positively guarded against and disclaimed. The process has generally been the following: Some monstrous absurdity is raised up before the mind, clothed in revolting terms, announced as the doctrine actually received by the mass of Christians, and then, with great valor and ease, battered down again, and then the champion of reason triumphantly exclaims, Behold how easily we have overthrown this absurd and debasing error!

The most astounding instance of such a perversion of the truth, was that made by an eminent divine some years since, when he described the cross of Christ as viewed by orthodox Christians, as the central gallows of the universe, and Christ's death as his execution thereupon; and then appealing to his hearers, asked if this central gallows did not throw gloom over the universe, and if they did not agree with him, that neither angels nor men needed 'the gallows, and an executed God, to confirm their loyalty.'

As to this charge, that those who reject the doctrine of the Divinity of Jesus Christ, create the absurdity which it involves and clothe it in revolting terms, we ask Mr. Mason to reconsider his statement. We ask him if he can find in any Unitarian writer, any statements or representations of the doctrine of the Trinity, or Supreme Divinity of Jesus Christ, more absurd or more revolting, than the passages we have already quoted from eminent Trinitarian writers. Is it not these representations, and such as these, —representations of the doctrine given by its advocates, that we receive and answer! It is not just to imply that Unitarians fabricate a monstrous theory, impute it to Trinitarians and then expose its absurdity. Let Mr. Mason furnish us if he can, with some examples of such dealing on our part. The reference which he makes to Dr. Channing's New York Sermon, concerns a different doctrine of Trinitarianism. Dr. Channing uses his bold and startling figure as appropriate to the doctrine of a vicarious victim to the wrath of God in the person of Jesus Christ.—That this bold and startling figure should have given offence is not surprising. That it is not approved by some Unitarians who hold Dr. Channing in high admiration, is, we suppose, well understood. But the question is whether, admitting the illustration to be monstrous, horrible, revolting, it is any more so than the following language; does it not find at least an apology, if not a justification in this language!

"The man who is pressed with sorrow and covered with bloody sweat in Gethsemane is the Lord of Hosts! He who wears the crown of thorns and endures the cruel scourge and receives the sentence of death at Pilate's bar, is he who distributes crowns of life! That mangled victim which languishes upon the cross is God over all blessed forever! And that blood which issues from his opening wounds is the blood of God.'—'The burden of damnation from which we were delivered was laid upon Christ. It was requisite, that he should feel the severity of divine vengeance, in order to appease the wrath of God. There is no other satisfaction by which God, being displeased, may be made favorable and appeased.'—'God stood upon *full satisfaction*, and could not remit one sin without it. The design and end of this oblation, (the death of Christ,) was to atone, pacify and reconcile God, by giving a *full* and *adequate compensation* or satisfaction for the sins of his elect. To wrath, to the wrath of an infinite God without mixture, was Christ delivered, and that by the hand of his own Father.' This is the language of Trinitarians, not presenting an illustration but stating a positive truth. We do not say that this language justifies Dr. Channing's illustration, but we ask to have the difference in the idea Dr. Channing illustrates and the idea conveyed in the above quotations pointed out, that the charge of misrepresentation may be clearly made out. Mr. Mason will find these passages in Whitman's second letter on Religious Liberty, page 120, 121, quoted from the original authors. We are aware that there is a liability to misconception and unintentional misrepresentation when a writer of one denomination is giving the views of another denomination; but we contend that Unitarians have been particularly cautious and irreproachable in this respect, and that upon the question of misrepresentation, the judgment of the unbiased mind will not be against *them*.

With similar injustice has it frequently been asserted that Trinitarians believe in a plurality of Gods, and thus is it attempted to attach to their faith the odium excited by this heathenish opinion, and to raise prejudices against a sound doctrine, by a false and repulsive statement. Now, let it be observed, that whenever the truth of the Divinity of Christ is set forth in the standards of our Church, they invariably declare, at the same time, her belief in the Divine unity. The first of her articles, for instance, is a profession of faith in the Holy Trinity, (having the title 'of faith in the Holy Trinity,') and mark how it is worded: 'There is but *one* living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in *unity* of this Godhead, there be three persons, of *one substances* power, and eternity, the Father, the Son, and the Holy Ghost.' This might almost be called a profession of faith in the Divine unity, so carefully is this truth guarded by its terms. Whatever, therefore, is meant by the term persons, such a full and explicit declaration of the unity of the Godhead, in the very article in which our Church defines her belief in the doctrine of the Trinity, ought to protect her from the charge above mentioned.

But it may be said, that still a denial of the Divine unity is *involved* in the terms by which the doctrine of the Trinity is declared. And our reply is simply this, that those terms were never intended to assert a doctrine involving such an inference; that if the inference be correctly drawn, then the terms convey a meaning never designed in the use of them, and that it is a sound and just principle of interpretation, never, in the face of a plain and full avowal of a truth, to oppose an inference from an obscure expression which appears contradictory. The inadequacy of human terms to define such a distinction as is believed to exist in the Godhead, has always been affirmed in the Church; and, as to the word 'person,' it has been adopted, not because exactly expressive of the idea but for want of one more appropriate; and, therefore, our Church, in using it, adds a distinct avowal of the unity of the Godhead, to show that she does not use the word 'persons' in any such sense as to conflict with the great truth of One Only God.

In view of such an explicit declaration of belief in the Divine unity, the opponent has a right to say, 'I cannot comprehend what is meant by this distinction expressed by the word persons,' but he has no right to affirm that it contains a denial of unity of God. It is uncandid to argue from a term confessedly obscure, that a man denies by it what he *plainly* affirms; but it is just to say, 'whatever you do mean by this term, it is something you cannot clearly define.' And this is the actual fact in the case, which all are willing to allow, and which we could wish strongly to express, that in relation to a subject so infinitely elevated and mysterious as the mode of the divine existence, there may be things true, which can be but faintly expressed in the imperfect language of earth. And there may be truths, too, which we feel deeply and practically, which we may be unable to convey in words which will not be liable to misconstruction. This is precisely the case with the doctrine of the Trinity. While we maintain that in the scriptures the Father, Son, and Holy Ghost are revealed as One God, yet we believe that they are also revealed as having, in some respects, a distinct form of existence, agency and operation. We can perceive clearly the distinct agency and operation; the actual distinction in the mode of existence we do not profess to comprehend or define.

We cannot but regard the matter of these paragraphs as mere special pleading. The attempts of the Episcopal Church to reconcile the doctrine of the Trinity with Scripture are of no moment. They carry no force whatever.—Certainly Mr. Mason, who rebukes the disposition to carry the subject out of the field of Scripture inquiry, should set a better example and quote Scripture, rather than Church formularies. It may be, as he says, that the terms in which 'our Church' declares the doctrine of the Trinity 'were never intended' to involve a denial of the Unity; but the difficulty is that they do, unless language be used in some unintelligible, inexplicable sense, involve such a denial. It is impossible for us to think or speak of any thing as composed of halves or thirds, and still so assert that the whole is indivisible. And if the Church 'adds a distinct avowal of the Unity of the Godhead, to show that she does *not* use the word 'persons' in any such sense as to conflict with the great truth of One Only God,' then she ought to show in what sense she *does* use, in what sense she *can* use it, without conflicting with that great truth.

Undoubtedly, 'in relation to a subject so infinitely elevated and mysterious as the mode of the divine existence there may be things true, which can be but faintly expressed in the imperfect language of earth,' but not things which cannot be expressed *at all* in this language, without using its words in senses which cannot be defined or explained; and if there be such things, they cannot, it seems to us, be regarded as the *vital, saving* doctrines of a revelation from a *wise* and *good* God, made in the language of earth to earth's inhabitants for their salvation.

III. We shall now proceed to consider more directly, the propriety and effect of using the alleged unreasonableness of doctrines, as evidence that they are not scriptural. Christian truth is what is taught in the New Testament, and an appeal to the sacred record should be final. The lights of reason, history, and learned research, should be freely used, to ascertain what the words of scripture mean; and this being done, we should rest in the result as conclusive. We may arrive at truths which are inscrutable, or which appear to contradict other known truths; and yet, if plainly contained in the words of holy writ, they must be received. If thus derived from a fair interpretation of the word of God, all efforts to prove them irrational, will not prove them unscriptural. The more legitimate conclusion from such a process of reasoning, correctly and fully carried out, would be that scripture contains an irrational doctrine, —which is the position of open infidelity.

The proper province of reason is to determine what the scriptures are, the grounds of their authority, and the meaning of their words; not to sit in judgment upon the truth of what they declare. The mind should be held open and unbiassed, ready to receive with faith all that is revealed. On many subjects, and especially religious, a disposition to believe is a condition essential in order to a knowledge of the truth.—But if the mind be predisposed to receive nothing as true, which cannot be cleared from difficulties insurmountable by human reason, it will be compelled to reject many truths of the highest importance. By such a disposition, too, all the benefit of a fixed and authoritative standard is lost. One man thinks a truth contradictory to reason, which presents no such contradiction to another. One man may pronounce absurd, and unworthy a revelation from God, declarations which a Butler will prove to be perfectly analogous with the dealings of divine Providence.

And whatever exalted terms are applied to human reason, let it be remembered that it is, after all, *individual* reason with which we are concerned. We admit, that if a decision of the universal reason of man, or any thing nearly approaching this, can be obtained, the argument from it must be extremely weighty. If the great majority of men, of every class, should, throughout all places, agree in pronouncing a certain doctrine irrational, it would present a case of the most serious importance. But in the case before us, the argument is and must be based upon the conclusions of individual minds; for the general concurrence, which has always been held to be of great weight in favor of an opinion, is on the other side.

In fact, as to the common truths of this life, other than those of pure science, nothing is more variable than the decisions of reason; and we require something like the collective reason of mankind on which to build with the strongest confidence. And as to the great truths of reve-

lation, they involve such vast inquiries, that finite minds might well hesitate to pronounce them inconsistent with reason. It may reasonably be expected that to short-sighted mortals, many truths of great practical importance will appear dark and inexplicable, even as it is with the providence of God; but both the scriptures and experience unite in proving, that, to the eye of growing humility and faith, the difficulties which encompass such truths will diminish apace, and, at length, either in this world, or in that to come, entirely pass away. What we cannot reconcile now, we may hereafter. At any rate, the safer course is to receive and use the word of God with the greatest reverence; not indulging a disposition to qualify its meaning because it may appear contrary to our views of what is reasonable; not seeking to escape difficulties by evasive modes of criticism; and, above all, not being prone to imagine that passages are spurious, the meaning of which we cannot comprehend. We shall be most likely to arrive at the truth in religion, if we entertain the highest veneration for the word of God, and conform our minds to its standard; and not if we seek to conform the doctrines of the word of God to the standard of our fallible and sin-blinded minds. The latter tendency, if unchecked, will not stop with one doctrine or another, but will sweep off many, till it leaves those only which no revelation was needed to teach. And, what is still more dangerous, it will lead men to undervalue the authority of revelation itself. It will gradually prepare the mind to acquiesce in restricting, to the narrowest possible limits, the idea of the inspiration of the scriptures, and to believe that errors may be contained in the sacred pages.

What is termed the general sense will be professedly embraced, and the rest neglected. A distinguished writer,* thus represents this process in his own case:—'I took a peculiar view of the contradictions we meet with in the scriptures. People generally endeavor to remove them by taking the most important and clearest passages as a rule, and harmonizing with them such as seem contradictory or less easily understood. I, on the contrary, sought to distinguish those parts which best expressed the general sense of the book, and rejected the rest as apocryphal.'

Socinus presents a similar instance when he declares, that if often it should be written in sacred scriptures that Christ made satisfaction to God for sins, he would not therefore believe it; and, again, that the greatest force is to be taken with words, rather than receive them in such a sense. And experience will abundantly show that denial of Christ's Divinity, on the ground of its alleged contradiction to reason, has usually and rapidly been followed by denial of many other doctrines which present peculiar difficulties; and, besides this, by a disposition to regard the scriptures as an uncertain and imperfect standard of religious truth. But if we have a revelation from God, it becomes us to receive it with reverence and submission. That it can contain no absolute contradictions is certain, though it may contain some apparent ones, through our inability to see deeply into the mysteries of the divine nature and government.

Before replying to this paragraph, we wish to make a single further remark on the argument, contained in a paragraph already noticed, that if the doctrine of the Divinity of Christ be not true, then Christianity has fatally failed of its end, because Christians have all but universally received and believed this doctrine to be true, and it is not probable that God in his Providence would permit this, if it were not true. The writer of the Tract here draws an argument from the general prevalence of a doctrine to its truth. The weakness of this principle, the little reliance to be placed upon it, the danger of using it, will appear from the fact that it may be employed with equal force to sustain other doctrines which Mr. Mason would reject, as being as irrational and unscriptural as we regard the doctrine of the Supreme Divinity of Christ to be. For instance the Catholic, who bows at the elevation of the Host, thus worshipping the bread and wine as the actual body and blood of Christ, may say to Mr. Mason—'Here is this doctrine of Transubstantiation; we acknowledge that it is mysterious and inexplicable; but it has been received and held by the Church for centuries; millions on millions have lived and died in the belief of it; it was once the universal faith of the Church; it is now held by the great majority of Christians, is a part of the creed of immeasurably the largest and most venerable portion of the Church. If this doctrine be not true, this vast majority of Christians have been "under a great delusion" and Christianity, instead of guarding us against idolatry, has been instrumental in introducing the most gross instance of it to be found on earth, not simply "the elevation of a finite being to the throne of the universe" but the adoration of bread and wine as the very body and blood of Christ, i. e. of God. It is not probable God in his providence would permit this, therefore the doctrine of Transubstantiation must be true.'

But again, this argument may be employed, not only in support of errors and corruptions of Christian doctrine, but *against* Christianity itself. Should Mr. Mason ever become a missionary to the heathen, and call on them to receive Christianity, they might say to him,—very likely something of the kind was said to the Apostle,—'you say there is but *One God*, that he has revealed himself to the world, and requires us to worship him alone. Well truly, here is a great mystery; the whole human race, 'a small body only excepted' always have believed, and do now believe in and worship a multitude of Gods. If there be not a multitude of Gods, mankind have been 'under a great delusion on this subject;' and if it were the purpose of this one God of whom you speak, to remove this delusion by his revelation, it 'has fatally failed of its end,' for the human race, 'a small body only excepted' are still idolatrous and believe in a multitude of Gods. If there be this one almighty God we cannot believe that he would permit this. We cannot believe therefore that there is only one God, we cannot receive your revelation; with the whole race of mankind, in all ages and countries, 'a small body only excepted,' we cling to a multitude of Gods.'

This is precisely Mr. Mason's argument in support of the Divinity of Christ. It has just as much weight when used by the Catholic in behalf of Transubstantiation, or by the heathen against Christianity, as when used by the writer of the Tract in behalf of the Divinity of Christ. We have occupied more time, perhaps, in illustrating its weakness than it demanded. We are surprised that a gentleman of Mr. Mason's intelligence and sound sense should suppose it could have any weight with any reflecting mind.

In the paragraph containing the argument we have just noticed, there is one sentence, upon which we would make a passing remark. 'Have all the great branches of the Church of Christ, differing on many other points, widely separated in space, and under every variety of influences, through *a period of fifteen centuries*, at least, rested with such unity and firmness upon a foundation of extreme error and contradiction!'

We respect Mr. Mason for the candor which prevailed with him to make this admission. It is only 'for fifteen centuries' that the Church with any sort of unity and firmness has rested on the doctrines of the Trinity and Supreme Divinity of Jesus Christ. During the first three centuries these doctrines *were not* the faith of the Church. By what influences they came to be made so at the Council of Nice, could be easily set forth, but would be aside from our present purpose. We cannot but remark, however, that if these doctrines are so important, vital, saving, the very essence and foundation of Christianity, it is curious that the primitive Christians should not, with one consent, have embraced and held them; that three centuries passed, before they became to any extent the settled faith of the Church.

[We intended to make these remarks under the paragraphs to which they refer, but having enough matter in type for our outside form before these could be put in the compositor's hands, we preferred to insert them here rather than delay our printer.]

We now return to the paragraphs last quoted.

In these paragraphs the writer of the Tract enters upon some definitions of the province of reason, of the nature and value of its individual and general decisions, and of the manner in which it should be exercised upon the Scriptures. In the general principles he advances, 'that Christian truth is what is taught in the New Testament, and an appeal to the sacred record should be final,' that 'the lights of reason, history, and learned research should be freely used, to ascertain what the words of Scripture mean, and this being done we should rest in the result as conclusive,' we fully concur. These principles have been frequently laid down by modern Unitarian writers, as distinctly and decidedly as they are here advanced by Mr. Mason, as for instance by the late Dr. Henry Ware, Jr. in the following passage from a sermon preached at the installation of Rev. E. H. Sears, at Lancaster, Mass.

'If Christ be Head of the spiritual dispensation which God has set over us, then it follows, that, in all questions of religious truth, we are to be implicitly guided by his word. All that is said by himself and his Apostles respecting the 'power that was given to him,' 'the wisdom of God that was upon him,' 'the spirit imparted to him without measure,'—all implies that he speaks from a divine fulness, with an authority from which there is no appeal. If we admit his claims, we may not go behind his declarations; they are divine and infallible. They are to be received, whether the grounds on which they rest, in the nature of things, can be discerned or not; whether the human reason can or cannot verify them to itself by intuitive discernment or sagacious arguing. They are to be taken as truths because he proclaims them to be such.—Now undoubtedly it happens, so consonant is all truth to the human mind, that whatever Christ has taught will in due time be *seen* to be truth by the scrutinizing reason; but I am as much bound to receive it before I thus see it by the light of my own reason as afterwards. My faith in him, as commissioned to declare it to me from the infinite source of knowledge and truth, requires it of me. I exercise faith in him, when I believe in the truth of his doctrine because I trust in him. There is no exercise of faith, if I wait to see it of myself before I will assent to it.—If it should be said, This may not be; because by this reliance on another I may be made to receive what is unreasonable; the answer is, Not at all; for I am already assured that he is from God, and therefore do not believe it possible that he should teach what is unreasonable. If I withhold my assent to his words, lest I should compromise my reason, I display distrust, not faith; I throw off my allegiance and deny my master; in form I acknowledge, but in fact I reject him. Let me rather implicitly surrender my weak and short-sighted understanding to his wisdom, on whom the Father poured the spirit without measure; satisfied with his assurance that what I know not now, I shall know hereafter, and willing to wait though I may not comprehend.'

We will put this passage from Henry Ware, whose name and authority in our Churches are well known to Mr. Mason, and whose influence upon the religious opinions and conduct of this community, during the last twenty five years, has been equal to that of any other man of any denomination,—we will put this name and this passage against that of Socinus, and the declaration of his adduced in the Tract. We suppose this declaration to be correct, because we cannot believe Mr. Mason would have quoted it, unless it were so. We wish, however, he had made a reference to the original passage, that its correctness might be verified. We have never read a page of Socinus and cannot be at the trouble of searching through his obsolete works, to determine whether he ever made a declaration, which whether he made it or not, has had nothing to do with the faith of Unitarians of the present time. 'Nineteen twentieths' of modern Unitarians never heard of the name of Socinus, and of those who have heard his name, an infinitely small number have studied his writings. And if by the quotation of his declaration, Mr. Mason means to imply that the name of Socinus is of authority among Unitarians, or that the sentiment of his advanced in the Tract is approved or held by them, we deny the implication as unfounded and unjust. If, also, in these paragraphs, as the general strain and tone of them distinctly indicate, he means to assume that they who deny the Supreme Divinity of Jesus Christ, are wanting in a just reverence for the Scriptures and a due submission to their authority, that they exalt reason above its proper province, and exercise it in the interpretation of Scripture in a different manner, and to a greater extent than they do who receive this doctrine, we say the assumption savors of an uncharitableness that we trust appears only in the Tract, and dwells not in the mind of the writer. The assumption is unjust. As a body, they who disbelieve the doctrine of the Trinity, cherish as high a reverence for the Scriptures as they who believe it, and Unitarian theologians have done as much comparatively to elucidate their meaning and confirm their authority, to establish the genuineness and authority of those holy books upon which the Gospel rests, and from which it is to be learned, as those of any other denomination. Eccentric individuals, and sentiments not approved by the majority, are to be found among all denominations; but on the question of reverence for the Scriptures and submission to their authority, we suspect we could find, in modern Episcopal writings, some expressions and sentiments as adverse to and inconsistent with this reverence, as can be found in the writings of any who deny the Divinity of Christ; for to exalt the Church above the Scriptures, and make the Bible 'the fountain of error, discord and crime,' when studied by the individual to determine for himself what it teaches, indicates, to say the least, as little reverence for them, as to exalt reason above them.

But Unitarians do not exalt reason above Scripture, nor in interpreting Scripture do they exercise their reason in any different way from what all others exercise it. They hold, as all hold, that the Scriptures are addressed to the reason, the understanding, that 'inspiration of the almighty' in man, which makes him capable of discerning, receiving, obeying religious truth. In the exercise of this faculty with the best 'lights of reason, history and learned research,' Mr. Mason studies the Scriptures, and believes the Trinity because he has *reasons* for believing that the Scriptures teach it. In the exercise of this faculty, and in the same way, we study the Scriptures and do not believe the Trinity, because we see reasons that convince us that the Scriptures do not teach it. In the exercise of this same faculty, the intelligent Catholic studies the Scriptures, and believes in the doctrine of Transubstantiation, because he sees reasons that satisfy him that the Scriptures teach it; while in the exercise of this same faculty, the Quaker studies the Scriptures, and rejects altogether the outward ordinance, on which the doctrine of Transubstantiation rests, because he sees reasons which persuade him that the Scriptures do not teach the perpetuity of this ordinance. And each of these four, the Trinitarian, the Unitarian, the Catholic, the Quaker, if his faith is his own, the result of thought and study, and not an inheritance of education, has exercised his reason in the same way in interpreting Scripture, and neither of the four, unless positive and acknowledged declarations to the contrary justify it, has a right to assume that either of the others, because they differ from him, has studied and interpreted the sacred volume less faithfully, less conscientiously, or less reverently than himself.

Unless therefore it can be shown, that they who reject the Trinity do so because they consider it irrational while they *admit it to be Scriptural*, it does not seem to be necessary to assume that they are wanting in reverence for the Scriptures, or unduly exercise, and exalt reason in interpreting them.

IV. And now we shall fully concede that the doctrines of the Divinity of Christ, and, in general, that of the Trinity, do involve difficulties utterly above the power of human reason to solve.

That they do not involve obvious contradictions is clear. For such an obvious contradiction would put an end to all question. Assert a palpable contradiction, and the mind, of necessity, revolts from it; and it is quite too bold a declaration for any man to make, that the great majority of the wisest and most searching minds of every age of the Christian era, have earnestly maintained an obvious contradiction. By the very terms, such a contradiction must be manifest at once to any sound mind.

But, it may be said, that if not thus clear at first view, it may be inferred by reasoning, or may be apparently so in a high degree. But this we may admit, without at all affecting the reasonableness of our belief of the doctrine itself. For we are compelled to believe many apparent contradictions in every department of knowledge. We cannot move a step in theology, morals, metaphysics, or even in the natural sciences, without doing so. We are involved on all sides in the deepest mysteries, and apparent contradictions. In theology, for instance, what more so, than the very being of God? Is it not one of the first principles of all reasoning, that nothing can exist without a cause? And yet this is contradicted in the being of a *self-existent*, uncreated God.

Again; what is plainer than that out of nothing, nothing can spring? And yet, unless we could assert the greater absurdity that this visible universe is eternal, we must believe that it was brought into being from nothing.

The origin and existence of motion in physical objects involves mysteries which baffle the human mind to explain or comprehend. How a pure spirit can move matter; how so common a thing as the raising of my arm at the command of my will takes place, is as incapable of explanation as the whole mystery of the Godhead. How my mind, spiritual in its nature, can cause my arm to rise, I can no more comprehend or explain, than I can how God created and sustains the universe.

If we look, also, at many truths of moral and intellectual science, we shall find ourselves involved in the same inextricable difficulties, if we begin by assuming that we must not believe in propositions which we cannot reconcile. Show how God can foreknow all events without foreordaining them; and how, if he foreordain them, men can be free agents; and we will no longer urge the importance of believing apparent contradictions. Or, since God must know all events, show how it was consistent with his goodness and justice to create unnumbered millions of beings, who he foresaw would lead lives of extreme wickedness, not to speak of future consequences; and we will allow that great apparent contradictions must not be expected in the scriptures.

Even in physical science we are still compelled to believe propositions the most irreconcilable to human view. If a child should be told that when he looked upon objects around him, he did not, in fact, see those objects, but only a little image of them formed by reflection on the retina of his eye, he would refuse belief on the ground that it was a manifest contradiction of his senses. And if we should continue the inquiry, and ask the most enlightened sage how that little image *can* be conveyed to the mind, so as to be recognized by it, and stored up in the spiritual treasury of the memory and imagination for future use, he would, we apprehend, be greatly perplexed for a reply. And the same remark may be applied to all the senses. We are said to hear by the organs of the ear. But could the ear hear, if not connected with the mind? If disconnected, would it be any thing but brute matter? Is it, then, the mind, or the ear which hears? Can the mind, which is spiritual, hear a sound? Obviously not. Can brute matter hear a sound? Obviously not. We ask, then, what hears,—for certainly a sound is heard, and yet neither by the mind, nor by the ear.

And even the strictest mathematical truths, as men of science affirm, are not free from their apparent contradictions. As an instance of this, they adduce inferences from the proposition of the infinite divisibility of matter. It is capable of strict demonstration, that space or matter is divisible without end; that is, that no particle of space or matter can be conceived of so small, that a smaller cannot be conceived; and so on without limit. And from this they draw the following consequence: Take two measures of space, one twice the length of the other; suppose the shorter divided into infinite parts, and the same of the longer. They both, therefore, contain an infinite number of parts. But infinites are equal. The two lines contain, therefore, an equal number of equal parts, and, therefore, must be equal; which directly contradicts the supposition that one was twice the length of the other. The conclusion follows, that strict mathematical reasoning admits of irreconcilable contradictions.

The general and necessary inference from all these illustrations is, that to whatever branch of knowledge we direct attention, we must believe truths which we cannot reconcile; truths, the independent evidence in favor of each of which is irresistable; but which, when compared together, seem as plainly to contradict each other. This must be allowed to be an indisputable fact. Why, then, should it be thought so strange and incredible that there should be such irreconcilable truths in the holy scriptures? Are spiritual things more easily apprehended than moral, intellectual, or physical? Is the Divine existence more free from inexplicable mystery than this world? And if, in all other departments of knowledge, we are compelled to allow and receive truths which we cannot reconcile, ought we not to expect,—expect even before inquiry,—that when we approach the field of spiritual truth we shall meet with similar difficulties? And, if so, what propriety is there in doubting one spiritual truth because it appears to contradict some other? Nay, more,—is it not rather evidence of the fallacy of a system relating to the highest moral truths, such as the being and attributes of God, that it pretends to be perfectly clear and free from insurmountable difficulties? The works of God are not so, and can the mode of his existence be plainer to our view than his works?

But to this it may be said,—as it often has been said with great confidence, as if it were an unanswerable argument,—what avails a revelation or how indeed can a revelation be made, of truths which are above our comprehension, and which appear to be irreconcilable? The reply has been already implied. What avails my knowing the fact that I exist,—or how, indeed, can I know it,—if I cannot comprehend how I was created, or am sustained in being? What avails my knowing the fact that I shall rise from the dead, if I cannot tell how; or reconcile the insuperable difficulties attending the doctrine of the resurrection of our mortal bodies? What avails my knowing that I can lift my arm, if I cannot tell how it is done; or that I am a free agent, if I cannot reconcile it with the prescience and providence of God? These *facts* which I know to be true, though utterly inexplicable, may, nevertheless, be of the highest importance to my well-being. And so of the spiritual truths in question. They may be revealed as *facts*, though incomprehensible in their nature; and it may be very important that we should know them as facts, though we may not be able to reconcile them with other acknowledged truths. They may still be capable of explanation by higher minds than our own; and, even to our minds, if received as revealed truths on divine evidence, they may constantly become clearer, as we advance in spiritual knowledge.

And in regard to the doctrine of the Divinity of Christ, sufficient is it to show, that it may be a subject of revelation as a fact, though we cannot explain it; and, moreover, that however mysterious and incomprehensible, it may still be of great practical importance to be known and believed.

What the practical bearings of the doctrine are, we cannot now fully consider; but before concluding, one or two points may be suggested to direct attention to this part of the subject. We cannot tell what truths it may be highly important that God should reveal. If a doctrine is revealed, the fact itself is evidence that it was important for us to know it; and, consequently, the doctrine before us, if revealed, *must* be of great practical consequence, though we should not be able to show how. But we are able to show how,—and every earnest believer in the Divinity of Christ does show how,—when he affirms that it would be utterly impossible for him to place that firm, implicit trust in the arm of man or angel, which he places in his Divine, Almighty Savior. It is all the difference between relying upon the power of God, and one of his creatures. And this is one of the great practical consequences of believing that the Son who redeemed us and all mankind, was God 'manifest in the flesh,' 'reconciling the world unto himself,' as scripture declares; and not a finite, perishing mortal like ourselves. Let those, then, who believe this truth, rejoice that our God is our Saviour; that his own arm brought salvation to a sinful world; that while no man 'can by any means redeem his brother, nor give to God a ransom for him,' the Son of God hath ransomed all men out of every kindred and nation who believe in him. Let us, as we are commanded, 'honor the Son even as we honor the Father;' and with such warrants of scripture, we may rest assured that whatever speculative difficulties may attend the view of his Divine nature, we are, in this respect, walking in the path of obedience to his commands; and, if faithful unto the end, shall partake of its unspeakable reward in the life to come.

These are the concluding paragraphs of Mr. Mason's Tract. In these the writer fully admits that insoluble difficulties do beset the doctrines of the Trinity and the Divinity of Christ, and he proceeds to bring these doctrines into the same class which comprehends mysteries and apparent contradictions in science, nature, &c. And he has done this with an ability and ingenuity that we have seldom seen equalled. We have two brief remarks to make in reply. First, in his illustrations, he does not seem to us to bring forward one fact, or statement of fact or truth, precisely similar to what is involved in the doctrine of the Trinity. We can believe in a self-existent God, though it baffles our comprehension, but we could not believe in a God who was at once both *self-existent* and *created*. We can believe that two lines are infinitely divisible, but we cannot believe that these *two lines are one* and *the same*, and that each of the divided parts is equal to the whole; yet this is what the Trinity so far as we can understand it, and under every statement and explanation of it that we have seen, calls upon us to believe. It declares God to exist under three persons or parts; each one of these persons or parts to be equal to the whole, i. e., to possess fully and perfectly all the attributes and powers that belong to God, to be in fact, God, yet that there are not three Gods but one. This, it seems to us, is a statement a little different from any of the illustrations which Mr. Mason has brought forward. To our minds it involves that 'obvious contradiction' which the writer admits, if it exists 'puts an end to the question.' Our Second remark is, that we are not disposed, Unitarians are not disposed to banish from religion everything mysterious, wonderful, incomprehensible. We admit that there are high and impassible barriers which the human mind cannot overleap, that man ought to guard against being 'wise in his own conceits,' against being 'wise above what is written;' and we cannot but feel that this caution is, we will not say more, but certainly as much to be heeded by those who insist that the Scriptures teach the Trinity, as by those who maintain that it does not. We admit that 'we are justified by faith,' faith is great, eternal, spiritual truths that transcend our powers of comprehension. We claim to be as ready to receive such truths, when we find them clearly revealed, as any Trinitarian. Our great objection to the Trinity is not that we cannot understand it, cannot comprehend it, but that we do not find it revealed. Every epithet of superhuman dignity and glory, every attribute of divine power and wisdom, which is ascribed to Jesus Christ in the Scriptures, is to our minds fully justified and beautifully explained by the Scripture doctrine, that the Father gave to his Son, 'the spirit without measure' sent him 'to be the Savior of the world,' that we might 'behold the light of the knowledge of the glory of God in the face of Jesus Christ.' And with this faith, we do not, as the writer seems to imply in his last paragraph, 'trust in the arm of man or angel' or look for our salvation to a finite perishing mortal like ourselves.' With high reverence and implicit trust we look to him, who 'is able to save them to the uttermost who come *unto God by him*, seeing he ever liveth to make intercession for them,' whom we receive and honor as 'the mediator between God and man.'

We have now finished the extended notice of this Tract on the Divinity of Christ, which, for reasons given at the beginning, we felt constrained to bestow upon it. In our remarks we have not, we trust, been guilty of any injustice or misrepresentation toward the writer, or violated the spirit of high respect and Christian charity, which we cherish toward him and those for whom he speaks. We are glad that the Episcopalians have commenced the publication of a series of Tracts, with a view to extend 'a knowledge of the doctrines, worship and usages of the Protestant Episcopal Church.' The first Tract of the series by Bishop Eastburn, on the 'Holy Communion,' we read with pleasure and profit, concurring in almost every word of it. This Tract of Mr. Mason, we do not agree with, but we acknowledge its merit, and are glad it has been thrown out into the community, that it may lead to thought and inquiry. We like to see every denomination earnest, faithful, zealous for what it deems the truth; and we are ready to bear testimony to the earnest Christian efforts of the Episcopalians, their large charities, (noble instances of which in behalf of the poor, that they might have the Gospel preached to them, have recently been exhibited in our city,) and their manifestation of the graces and virtues of the Christian character. Among them are some, whom it is our pleasure and pride to count among our most cherished friends. But we *do not* like the *assumption* of the Episcopal Church. We are willing to admit all that can be said in favor of its forms of worship and church organization. There may be advantages in having a Bishop, a holy and venable man, to visit and confirm the Churches, and exercise a controlling and elevating influence. But when Episcopalians insist that theirs is *the* Church, that 'there cannot be a Church without a bishop,' and thus unchurch and unchristianize us and many others, we are not disposed to commend their modesty or submit to their pretension.

* Goethe.

CHRISTIAN REGISTER,

BOSTON, JANUARY 20, 1844.

Our readers will hold us excused from furnishing a leading editorial under the Boston head. The preparation of our notice of Mr. Mason's Tract, has taken so much of our time, and its insertion occupies so much room, that we are obliged to postpone some other matter of our own, and several communications, which shall appear next week. We trust they will not be deterred by its length, from the thorough perusal of the article, which begins on our first page.

INTELLIGENCE.

We have been favored with the perusal of a recent letter from Milwaukie, W. T., by which we learn that the Dedication of their new Church took place on Dec. 15th. but of which no particulars are given. We extract from it, however, the following interesting paragraph, on another subject.

'To day our church was organized, and the ordinance of the Lord's Supper for the first time administered. Once before only had I partaken of the communion. To-day it was administered to 17 persons in presence of the whole congregation. Perhaps no services of the same kind will be to me again on the earth, so spiritual, so sacred. Rev. Mr. Harrington of Chicago delivered the Sermon—a most solemn and impressive one. As soon as this was ended, the Choir who are arranged in semi-circular seats behind the pulpit, arose, and chanted the verses, 'Come unto me all ye that labor, &c., for my yoke is easy, &c.' The effect was perfect. The harmony of thought was unbroken. The chanting deepened the impressions the words the speaker had left. After the chanting ceased, three persons were baptised, then those who had previously signed the church covenant, thirteen in number, surrounded the Altar and received the right hand of fellowship from Mr. Harrington. Unfortunately the day was rainy and the streets muddy, so that many were detained at home who would otherwise have joined us.'

For the Register.

ORDINATION AT GRAFTON.

Wednesday of last week was the day appointed for the ordination of Mr. Edmund Burke Wilson (recently a member of the Theological School in Harvard University,) as minister of the Second (I believe) Congregational Society in Grafton, Mass. Of this Society, Rev. C. Palfrey was the previous minister, who asked a dismission from his charge on the ground of alleged inability in the Parish to provide as before for his maintenance. Mr. Palfrey is widely known as a gentleman of clear intellect and deep scholarship; and his departure from the Worcester Association would be greatly lamented by his brethren of that body, as a serious loss to their investigations and discussions, as well as on the score of intimate companionship.

The day of the ordination was very stormy. The roads in the neighborhood of Grafton were far from being easy of passage. No very large assemblage could therefore be anticipated. Most, however, of the Churches invited in the letters missive, were present in the Council by pastor and delegate. After a satisfactory termination of proceedings in Council, an adjournment was had to the Meeting-house for performance of the customary solemnities. Notwithstanding the violence of the storm had increased rather than subsided, the Meeting-house was full of people, wearing an air of great seriousness and earnest interest. After an Anthem, well executed under the guidance of Mr. Perry of Worcester, a gentleman known and respected for his professional endowments through a large region, the Introductory Prayer was offered by Rev. Mr. May of Leicester. The following original Hymn was then sung, composed by W. A. Crafts, a young lawyer of promise, who has recently established himself in Grafton:

Father of love! Our God most high!
Before thy throne we humbly bow,
And ask thy blessing on the tie,
We form upon thine altar now.

Thy servant bless—his spirit fill
With grace and wisdom from above,
To do his holy Master's will,
To teach thy word of truth and love.

And be thy people meek to hear,
Ardent to learn, and strong to do,
And led by love and holy fear,
May they with thee their souls renew.

Guide us, united in his name,
Who came to fill the world with love,
That he as followers may claim
And bless us in thy world above.

Next came the Sermon by Rev. Dr. Noyes. The writer had never before been favored with an opportunity of listening to Dr. N.'s pulpit oratory. The theme of the discourse was specially apt; its method was exact and lucid; its material was of a substantial and valuable character; its style was simple and intelligible; its delivery was dignified and impressive. The text selected by the preacher was 1 Cor. 2: 2. 'For I determined not to know any thing among you save Jesus Christ and him crucified.' The Jews, he said, expected a Messiah surrounded with external pomp; the Greeks made most of fine speaking and subtle philosophy; but St. Paul set his face against both Jews and Greeks. He was capable of indulging himself in Grecian refinement if he had chosen, but he thought it unprofitable, and resolved to do as if he knew nothing but Jesus Christ and him crucified.—But yet we must take care that we adopt no contracted view of what Paul meant. In the text the founder of a religion is put for the religion itself; the teacher for the principles he taught. This was before the abstract term Christianity was invented. Many passages were cited to prove this usage in the Scriptures. Paul meant the principles of Christianity. He was not ashamed of them though their author died on the cross. Our Savior himself, may be said to have preached Christ and him crucified; but he was not constantly speaking of himself, still less of his death. His preaching was of a practical cast. The text affords a lesson to every Christian minister, that, whatever may be the temptations which beset him, his business is, to preach the truth of Christ, on the authority of Christ, in the spirit of Christ. These three points furnished the beautiful method of Dr. N.'s discourse.

I. The Christian minister is to preach the truth of Christ. The Apostles expected no success except as they advanced in the knowledge of Christian truth. The Paraclete was to help them establish the kingdom of Christ. Christ was the fountain at which they were to drink; the vine of which they were the branches; he was the corner stone, the same yesterday, to-day and forever. They were not to be carried about by divers winds and doctrines. There is great danger of veiling the chief truths of Christianity by philosophical speculations; of indulging in vagaries of the human imagination, under the pretence of reason. There is danger, too, of giving undue prominence to one doctrine of Christianity, so that it will overshadow the rest.—This is the great vice of the Christian Church now. The difference among Christians is indeed great; but it consists very much in giving particular doctrines undue prominence. Preach not only the truth, but the whole truth. Be not a wrangler for any one notion. You should preach the whole religion of Christ, not a creed or the points of a party. You should have no wish to magnify points in which you differ from other Christians above their real importance to the Christian system. Dr. N. dwelt upon the unity of God as a truth which might be unduly magnified. Preach, he said, the truth, the whole truth, and nothing but the truth. Never let the system you preach be called a negative system, a lax system, or a cold system, unless the Gospel of Christ, as he enforced it by his life, his precepts, his sufferings, his death, be such a system. Give no heed to clamor about preaching doctrine exclusively or practice exclusively; preach doctrine and practice, precept and sanction, things relating to time and to eternity; preach all that Christ communicated, all that he did, all that he suffered, and all that he was, and then you will preach Christ crucified.

II. The Christian minister is to preach the truth of Christ on the authority of Christ, as the messenger and mediator between God and man. To preach Christianity or the evidence it carries with it, is not preaching Christ. To preach the immortality of the soul, everlasting, because reason inculcates it, is not to preach Christ more than Socrates, or Plato, or Cicero. And why should a man who does this, call himself a Christian more than a Platonist? We do not call a man a Euclidian because he believes that the three angles of a triangle are equal to two right angles. We do not call a man a Newtonian or a Copernican, because he believes that the earth revolves around the sun. Christ claims peculiar authority. To deny it implies want of faith, either in his honesty or his sanity. He says he came from the bosom of his Father.—He seldom reasons with his hearers, but requires always faith in himself as God's ambassador.—See John 6: 35. 1: 18. &c. &c. The *manner* in which he claims authority is peculiar. He does it with an air of supernatural dignity. Observe again his way of treating the woman of Samaria. John 4: 13, 14, seq. On the cross he treated the penitent thief with as much dignity as though he had been on the throne of heaven. The very claim Christ makes must help to convince us that he possessed what he claimed. Further, he not only made the claim, but substantiated it. He healed the sick with a word, he hushed the storm, he raised the dead. He showed his Father's sanction and seal. This he himself appeals to as proof of his claims. He charges guilt upon the Jews for rejecting the evidence of his works. His miracles were designed, not to put an end to disease and physical suffering, but to prove his mission. Again the wants of the human soul demand this authority. As to the immortality of man, e. g. how different the sort of conviction produced by Christ, from that produced by the philosophers. We want a religion for the unlearned as well as the learned, for those who cannot understand reasoning, as well as for the deep thinker. Men want one who speaks the mind of the Omniscient, who announces the commands of the Almighty. In the chamber of sickness, or the bed of death, would the speculations of a philosopher prove beneficial? If you were to say, it is *agreeable to reason* that man should live again, would this be enough? No. Such words as that of Jesus are needed. "He that believeth on me shall never die." "The hour cometh and now is" &c. Or take one in such a situation to the empty sepulchre of Jesus, and let him hear the words "He is not here; he is risen"—and you will have accomplished something of utility. For these various reasons, to preach Christ and him crucified, is to *preach the truth of Christ on the authority of Christ*. When the preacher has done this, then let him add confirmation and illustration as he pleases from nature and reason. Let him show the harmony between the words and the works of God. Let him have recourse with Christ to the flowers and birds if he chooses, or to the rain from heaven, and the fruitful seasons with the Old Testament writer.

III. The Christian minister must preach the truth of Christ, on the authority of Christ, *in the spirit of Christ*. All the important bearings of this point on the duties of the minister we cannot now consider. We must be brief. 1. This spirit of Christ was a spirit of *faith* and *courage*. There was a time when Christianity was confined to the breast of Jesus only. But he had faith in God, faith in the powers God gave him, faith in the truth, and went on scattering his seed. He knew his truth, like leaven, would leaven the whole lump, that the grain of mustard seed would grow so as to overshadow the whole earth. So the preacher now-a-days should have faith, should never be weary or desist. 2. The spirit of Christ was a spirit of fearlessness and independence. He went forward on his course without regard to contumely. Some hearers wish to have *their* opinions always confirmed by the preacher. Let him be true to his own principles, especially those he thinks essential; and this at all hazards, whether men will hear or whether they will forbear. Give up the ministry, go to the plough or team, to hedge or ditch, rather than go on with your mouth bridled and the reins in the hands of your hearers, perhaps hundreds in number, with different inclinations as to the course you shall take. Look to Christ for your example. Remember too—3. The spirit of Christ was a spirit of *discretion*. He was not rash. He was not hurried prematurely to the cross by his impetuosity. He had a just regard to circumstances. He was not diverted from his main course by things of minor importance. He entered into no crusade against particular social institutions. He did not undertake a conflict with polite parties, so as to close up the minds of his hearers to his teachings, while as to all essential things he could say 'whatsoever I have received of my Father I have made known unto you,' he could also declare, 'I have many things to say unto you, but ye cannot bear them now.' A sound mind was shown in the conversation and conduct of Christ. He did not push one idea to an extreme, without regard to circumstances. The warmth of his goodness did not censure itself. His zeal was discreet. His sober judgment was not affected by the enthusiasm of his friends or the opposition of his enemies. The duties of a minister often depend not on his feelings, but on a regard to the circumstances and dispositions of his hearers. Discretion is a dangerous virtue, if you will, but still a virtue. It differs from worldly wisdom, as much as charity from selfishness. With it a minister may establish *principles* that will ultimately pull down evil. Without it he may be the greatest mischief-maker in the community he undertakes to guide. 4. The spirit of Christ is a spirit of *love*. This point hardly needs illustration. To preach Christ crucified is to preach love in a spirit of love. There must without this be an incongruity. The preacher without it will be as sounding brass and a tinkling cymbal. He must have strong sympathy. In the most depraved of his race he must discern a soul which the Son of God lived and died to save. This is the most powerful part of a minister's character. Though he have all faith &c., and have not charity, he is nothing. Dr. N. here referred to the effects of this principle as seen in the Washingtonian movement on the subject of Temperance. He closed by saying, that he would not express his personal feelings in regard to the pastor elect, he would not trespass on the time of those who were to follow; but would finish by expressing his prayer that the new minister might be like Jesus, not alone, because the Father was with him; and by the encouraging suggestion that though he might not see the fruit of his labors in the vineyard, and might think he had spent his strength, for nought, yet his labors would not be in vain; though he went forth with his seed weeping, he should return rejoicing bearing his sheaves with him.

Next came an original hymn, said to have been kindly composed for the occasion by Mrs. Barry of Framingham. It was as follows:

Go forth! thou servant of the Lord;
Thy charge receive, '*Go preach the word*,'
From doubt and weakness free.
Go! strong in faith and armed with prayer,
Thy work to do, thy cross to bear,
And God shall prosper thee.

Go! warn the steps of heedless youth—
Light up, with gold-bright beams of truth,
The old man's rayless even.
Go! wipe the mourner's flowing tears,
Dispel the timid Christian's fears,
And break the bread of heaven.

Thou, too, shalt wreathe the bridal cup,
The infant brow shalt offer up,
Or deck its early tomb;
And thou must soothe the bed of death,
And watch the spirit's struggling breath,
And gently guide it home.

And when, 'mid fruitless toil, unblest,
Thy wearied spirit sinks, oppressed,
And gloomy doubts arise,
Let kneeling faith implore that light
Which beameth brightest 'mid the night
Of sorrow's darkened skies.

Speed on! with valiant heart and true,
Servant of God! *thy duty do*,
Nor deem thyself unblest.
Fight the good fight, in word or deed,
Sow with unsparing hand the seed,
And leave to *God* the rest.

The Ordaining Prayer by Rev. Mr. Hill, of Worcester, which succeeded was solemn and effective. The father of the candidate, Rev. Mr. Willson, of Montague, then gave the charge. The mutual relation of the parties was a circumstance of deep interest. The Right Hand of Fellowship was given by Rev. Mr. Weiss of Watertown, with remarks of an elegant turn relative to their former scholastic friendship and the battle of life upon which they had now entered. After an Anthem, Rev. Mr. Palfrey addressed the people in a finished, faithful, and comprehensive manner. The Concluding Prayer was offered by Rev. Mr. Miles of Lowell in place of Rev. Mr. Allen of Northboro' who was detained at home by illness.

Subsequently to the services a large party met around the dinner table at the Hotel, and among the guests we were glad to notice the Rev. Mr. Convers, a Baptist minister of Grafton, whose peculiar liberality for one of his name, has been adverted to before in the Christian Register. He seemed to *feel* himself *at home*, as all Christians should *with* each other.

On the whole, the occasion which we have been describing was one of deep interest. We pray that the *choicest* blessings of heaven may fall upon the union thus solemnized, and that pastor and people may 'grow in grace and in the knowledge of our Lord and Savior Jesus Christ.' F.

THURSDAY LECTURE. The Lecture on the 18th was preached by Rev. Mr. Pike of Dorchester, from 2 Tim. i. 10. 'And hath brought life and immortality to light through the Gospel.'

For the Register.

SHORT SERMON—NO. I.

The time is short.—1st Cor. 7. 29.

These words are full of meaning and interest. They admonished the Christians of Corinth, that the days of sore trial and dreadful persecution were at hand; that they would soon be torn from each other, brought before magistrates, and be compelled to abjure their Savior, or go to prison and to death; that, for the short time that remained to the commencement of those days, it behoved them to hold themselves loose from the ordinary and innocent ties of life, to fortify their minds and hearts by faith and trust in God, who, by his blessed Son, had promised them victory and heaven, as the rich reward of their fidelity, that those days of trial would themselves be short; all the relations of life quickly be as though they had not been, the moral fashion and forms of the world soon be passed away, and the gates of Glory opened to their enraptured vision.

What Priest of Idolatry or Philosopher of Infidelity could have offered to the victims of such approaching distresses, consolations and encouragements like this; what can all the world do to sustain the fortitude of the poor, suffering, and dying unbeliever in Christ and a future state. Nor did these few words only afford the Christians at Corinth special lessons of truth, fortitude and comfort, under the allotments of Divine providence; but they also give to all the followers of Christ, in all ages and countries, a most solemn view of the world, and of the order of Nature. The drama of life here, is short; the actors coming on and passing off the stage, and the scene continually changing; so that the most pleasing, social connections, the stations of honor, fame and wealth, the joy and grief of the heart, all change and pass away with the vanishing scene, as though they existed not. This is the home, the world has to give. Will its possession satisfy the immortal and heaven born soul? Will its inheritance be an object worthy of the aspirations of an heir of eternity? Life here, (with all these circumstances attending it) and without the sight and hopes of the Gospel, would hardly be an object of solicitude. Society finds its chief interest, as a school for a better state; wealth in the power it gives to relieve want and distress; fame, in the enlarged sphere it opens to usefulness; joy of heart, in the testimony it bears to innocence, faith, and gratitude; and in the desire it awakens for the pure and spiritual delights of heaven; and weeping, in that it excites in the bosom sympathy for others that suffer, especially for our blessed Savior who wept and suffered for our sinful race, that they might be saved. How then does it become us, the little while we are in the world, to use, enjoy and improve it so wisely, temperately and benevolently, as not to abuse, but to render it subservient to the great and benevolent purposes of its Almighty Creator: seeing we are so soon to render an account for the part we act therein.

But doubtless the youthful hearer, the impatient aspirant, the idler, who finds time hanging heavily upon his hands, and the boaster of tomorrow, will all find it difficult to realise the shortness of time, and that 'life is but a vapor that vanisheth away:' yet the following reflections well illustrate its truth. First. The amount and variety of duties to be performed, during its continuance. Whoever sets himself seriously about reforming his errors, habits and life—subduing his passions, prejudices, and the asperities of his temper—the developing of his intellect, and heart; the honoring of the domestic and social relations; accomplishing of the secular duties of his vocation; the performing of the full measure of his duties to God, religion, and to his country; the discharging of all the claims upon his time and strength, as the scenes of youth, manhood and age quickly pass—thus laying up a good foundation against the time to come, will find the *time* exceedingly *short*. Second. If any man will engage himself diligently in the proper and full enjoyment of all the blessings furnished him by his Beneficent Creator, bestowed on him daily by nature and a kind Providence; by home, friends, and the Church of God; by the pleasures of a good conscience, a charitable soul, and a benevolent heart; by overflowing gratitude to his Savior, and triumphant hopes of glory for himself and fellow men through riches of heavenly grace, he also will feel that his *time* for all this, is indeed *short*.—There will be none left for idleness, repining, or vain amusement and folly—none for boasting, or despairing of tomorrow, but enough for the glory of God, and his own improvement and happiness. With these views and impressions, let us, my friends, commence the year 1844, and realise the good wishes of the season, 'a happy New Year,' the happiest of all the past.

COUNTRY PREACHER.

For the Register.

MESSRS. EDITORS,—Will you allow me room in the *Register* to correct a mistake in the last No. of the Monthly Miscellany, (for December, page 382, line 4,) which escaped notice till I happened to recur to the article in which it appears some weeks after its publication. 'Rationalism, or more properly speaking, Supernaturalism,' should be, 'Rationalism, or more properly speaking, *anti-supernaturalism*.' I do not know how the mistake occurred, except by great carelessness on my part: but the mistake is so gross, that, as the publication of the *Miscellany* has ceased, I must beg you to let me communicate the correction to its former readers through your columns.

E. S. G.

For the Register.

ENCOURAGEMENT TO STUDENTS.

The ladies of Rev. Dr. Lamson's Church in the venerable town of Dedham, like the ladies everwhere, full of all good words and works, having raised money by their spirited exertions to adorn and beautify the resting place of the departed; to carpet and curtain the Sanctury, (and with such care and taste, that their lords are now unwilling to permit them the use of it to hear the lecturers in, whom they have invited to instruct and edify them in the long winter evenings;) not content with 'charity at home,' raised, a few months since, a *fund for the use of students in Theology*. This fund is employed as a loan without interest; to be paid by the students who may make use of it, at their own convenience. We hope other parishes will follow the noble example of the Dedham ladies, and thus found many scholarships for faithful industrious and persevering young men; who, by their words and lives, as ministers of the Gospel of Jesus, may pay back a hundred fold the goodness of their fair benefactors. ***

NEW PUBLICATIONS.

History of the Planting and Training of the Christian Church by the Apostles, by Dr. Augustus Neander. Translated from the third edition of the original German by T. E. Ryland, Philadelphia: Campbell & Co., 1844. 8vo. pp. 331.

This Translation was heretofore accessible only in the two expensive little volumes of the Edinburgh Edition, it is now published in a style uniform with Neander's other History of Christianity. It is in reality an extended commentary on the Acts of the Apostles and the Epistles. Theological readers are aware how scanty is modern literature in volumes illustrative of the early history of the Church, especially in the Apostolic and the next succeeding age. Mosheim's two volumes on the affairs of Christianity before the time of Constantine, and two of Lardner's volumes comprise indeed nearly all that we have upon those periods. This work of Neander is highly valuable to a large class of readers. Its only defect seems to us to be that the author seeks to be too philosophical in the German sense of that word. He traces out with much acumen and with profound scholarship, the development of Christian ideas and principles in the minds of the Apostles and their gradual extension in the then known world: Saxton & Pierce have the work, as agents of the publishers.

The Life of James Arminius, D. D., formerly Professor of Divinity in the University of Leyden. Compiled from his Life and writings, as published by Mr. James Nichols, by Nathan Bangs, D. D., New York: Harper & Brothers, 1843. 12mo. pp. 288.

This little volume is a condensation of the two thick octavos by Mr. Nichols. Its main object appears to be to vindicate its subject from the prevailing opinion that he was the ardent opponent of all the points of Calvinism, especially of the most knotty point. It will have an interest to those who wish to acquaint themselves with the dread one associated with the epithet of 'Arminian.'

☞ In the 10th line of the 2d. column of the first page—for 'metaphysical' read 'metaphorical,' and in the next line to the poetry quoted from Watts in the 5th column for 'those' read 'these.'

OBITUARIES.

MISS HARRIET STEVENS.

Died, in N. Andover on Saturday, Dec. 15, 1843, Miss Harriet, daughter of Nathaniel Stevens, Esq., aged 23. This young lady was the oldest daughter of a numerous family, and, with a mother visited with a protracted illness, she early assumed the responsibility of domestic cares in her father's house, and became the guide and counsellor of her younger brothers and sisters. How admirably she sustained herself in this important station, was evinced, by her having secured the entire confidence of those she was called to direct, and entwined herself in the warm affection of the domestic circle. It is needless to say her father and mother loved her with all a parents' love, for she was among their choicest earthly treasures, and had already shown herself a blessing and an ornament to society. In her native village, and with her friends in the 'far West,' among whom she had sought the recovery of her health, she was loved and caressed, and indeed, all, who were privileged with her acquaintance felt the attractive power of her sweet disposition, her well-balanced mind, and her winning manners. With her, disinterestedness was a crowning virtue, her devotion to the comfort of friends was untiring, and the desire of being, and of doing good, was strong and active. For several years she was an attentive member of the Sabbath School, and afterwards became a teacher—the holy employment, and the children who gathered round her for instruction, she loved—she was also one of the few, who associated for mutual religious improvement, in the study of God's word. The teachings and discipline of a sick room were not lost upon her, but, like all God's improved disciplines, they were fruitful of good, in showing her the instability of all human hopes, in fitting her for higher services, for purer joys. Her confinement was not long, and though in some respects painful, it was signally marked with God's mercy—her mind was uniformly calm, and for the most part cheerful—her patience was untiring, and her favorite virtue was constantly brought out in efforts to comfort and sustain her friends, whose looks and manners, often told their fears and their sorrows.

Her interest in Religion, though undistinguished by a public profession, was deep and abiding, and the feeling of self-distrust, which she named as the reason of her non-appearance at the table of the Lord, assumed the character of a commendable humility, borne up by a triumphant faith, and a foretaste of the better world, that subdued her interest in the present.

Though sensible to the last, she evidently mistook the visitation of death, for the feelings of faintness; she did faint, and the vital spark never returned; she sunk down as into a gentle sleep, and her next consciousness was with her God and her Savior. There, happy spirit, as thy resting place, we will think of thee; thou wilt not cease to love us, as we love thee; in thy happier state thou rememberest our weakness and our wants, and, though we cannot see thee, it may be thy privilege to look on us, and, if not to behold, yet in spirit thou mayest be watching over us. This, we will believe, and, instructed and quickened by thy removal we will consecrate ourselves to God, in the service of his Son, that in His time and way, we may join thee and that great and glorious company no man can number, without the fear of another separation.

THOMAS WHITNEY, ESQ.

Died in Shirley, on the morning of last Sunday, THOMAS WHITNEY, Esq., aged 73 years.

Mr. Whitney was born in Shirley, March 19, A. D. 1772, and was the eldest son of the first minister of that town. He occupied a useful and honorable station among his fellow citizens, filling, from time to time, various places of public trust, among which may be named the office of Post Master, which he held for the last thirty-three years of his life, and that of Town Clerk, to which he was elected for forty successive years. His public duties he discharged with fidelity and success; he was an affectionate husband, a faithful parent, and a warm-hearted, zealous friend. He was a willing sustainer of the institutions of religion, contributing largely towards the support of the ministry of the parish in which he was born and educated, and leaving a generous donation, at his death, for its future support. He endured a lingering sickness of many months, which he foresaw would be terminated only by death, with calmness and Christian resignation, and without a struggle or a groan yielded up his soul on the 14th instant, while surrounded by his afflicted family, by whom he will be long and affectionately remembered.

MRS. MARY HAMANT.

Died in Medfield, the 8th inst., Mary, wife of Charles Hamant, aged 31.

By this death an affectionate daughter, a beloved wife, and an endeared sister has been called to rest. Although she had never made a public profession of religion, yet peculiarly amiable, actuated by a high sense of duty. She exhibited in her life all those virtues which it is believed prepared her to leave a world of sorrow for one of joy eternal. [Comm.

CRIME AND CREEDS.—We quote the following statement from the Puritan:

"Rev. Hugh Stowell, an Episcopal clergyman of Manchester, England, has undertaken to show that the proportion of crime is far less among Churchmen, than among Dissenters. He stated publicly, that of 360 persons under 17 years of age, committed in one year to the jail in Manchester, only 117 belonged to the Church; while 243 were Dissenters. This statement, as we learn from the Congregational Magazine, provoked investigation, which revealed a widely different result. The number of juvenile offenders, felons and others, under seventeen years of age, committed to the New Bailey from October 1839 to October 1842, is 975. Of these, 457 belonged to the established Church; 278 are Roman Catholics; 65 profess to belong to no religious persuasion; of eight, it is stated that their religion is unknown; two are Socialists; one is a Jew; leaving to Protestant Dissenters of *all sects*, only 164; that is to say, about *one-sixth* of the total number.

The following is also the statement of the returns of prisoners from four prisons, viz:—Lancaster Castle, and the Houses of Correction of Preston, Kindale Lane, and Middlesex.

Episcopalians,	1996
Roman Catholics,	568
Dissenters (of all denominations,)	224

Had we, in this connexion, a statement of the comparative numbers of these respective bodies of religionists, we could the better judge of the tendency of their principles. We suppose, however, that the number of the Dissenting population in England, is as great at least, as the Episcopal and Catholic united. Though it may not be correct to infer always, that crime is nurtured by denominational peculiarities of faith, yet when the members of one class attempt to bring odium on another by appealing to such a test,—and do it too, by a gross misrepresentation of facts, it is but a fair act of self defence, and of duty to our principles, to put the case in its true light by stating facts as they exist.

PUBLIC INSTRUCTION IN FRANCE. Under this title the Boston Daily Advertiser refers to a controversy now going on in France between the Bishop and high clergy on one point, and the University and the Government on the other, in regard to the right of inference or surveillance of the clergy, in the religious education which is provided in the University. The Courier des Etats Unis considers this as one of the most important questions which now agitates France. This Journal, says the Daily Advertiser, 'republishes a striking article on the subject by M. de Lamartine, in which he recommends the entire annulling of the concordat between the church and the State, by which relations between them are established, and the pecuniary support of the former is provided for. The question, as the Courier remarks, is susceptible of three different solutions, viz. a legal one, based upon the cordal of 1801, which regulated the relations between the church and the State, and gave to the latter a certain jurisdiction over the former, in return for pecuniary provisions which are secured to it; a constitutional solution, based upon the charter, which has decreed the liberty of worship, and promises that of instruction; and a theoretical solution, founded on certain principles of religious and social philosophy.'

The following is the passage from Mr. De Lamartine, referred to above:—

'Mr. De Lamartine, in the introduction of his article says, 'we have always thought that there would be no solution to the question about instruction, until the religious question should be settled. The one is entirely included in the other, as the soul is in the body. What has been going on for some time past, can only convince us the more of this. We would say a word upon the subject, but the pen trembles in the hand, when we would touch on a theme so grave and holy. There is danger of wounding where one wishes to cure. On one side, religion, that first mystery of the heart of man, a veil which the fear of violating as we look, forbids us even to lift; on the other, reason, that permanent revelation of God, none of whose rights should in any respect be sacrificed. On one hand, the church, that country of the soul, that society of the faithful, to whom should be left the free administration of its doctrines and its practice—on the other hand the State, that supreme society, that temporal church, that communion of all citizens, which should put every thing in subordination to its social faith, except God himself. One dares not to march through so many perils, and if we were not impelled by conscience, we should hesitate at the first step, and we should say to God and to time, 'Do your own work, we can do nothing towards it. Let these abuses continue for ages more, the world has lived well to this time, it will live on well still.'—But when we reflect that this abuse is at the same time oppression of conscience, falsehood in education, humiliation of the State, the abdication of reason, the cause of scepticism which seizes man on his passage from infancy to youth, the confusion of faith, the loss of souls, and the extinction of morality among numerous generations, and when we are convinced at the same time that the religious sentiment is every thing in man, that God is the foundation of every thing, and that human society has no other serious end than that of reaching God by intelligence and virtue, of making him known, and serving him—then we can no longer hesitate, and at the risk of shocking some prejudices, and of raising some objections, we may say to our country, in a prudent way, what we believe to be the truth.—'On the subject of education and religion, we are in the wrong, we are not free. No believers or sceptics, Catholics or Dissenters, Christians or Rationalists, State or Church, neither one or the other of us are free. We oppress, we constrain, we check one another reciprocally, and in oppressing ourselves, we restrain something more holy than ourselves, the truth! Yes, the divine truth that we stiffle in our false embrace, and of which we sacrifice, each of us a part for our own apparent union. We must either sacrifice it entirely, or separate from one another,—there is no longer a medium—God suffers in us.''

THE COMET. Another Comet has recently made its appearance. The New Haven Palladium gives the following particulars.

Its place on the 6th inst, was found to be A. R. 5h. 8m. 7 sec.; Decl. 3 deg. 14m. 59 sec. N. It has been observed again In the absence of the moon it has greatly expanded in size and now presents a well defined nucleus, with a tail of about 10 deg. in length. Its daily motion in right ascension is diminishing, while in declination it is increasing northward. The probability of its identity with the Comet seen at Paris is suspected. Until the orbit of the present stranger be ascertained, such identity must remain in doubt. The fact of its being in the same part of the heavens, and its general appearance, corresponding to the description given by Sir James South, both tend to show that this and the other Comet are one and the same body. On the other hand, interpolations made from the observations at Paris and London, would give the November Comet a different place, and a motion nearly contrary to that observed in the present case.

☞ The senate have rejected the nomination of Mr. Proffit as minister to Brazil.

BOSTON—PROGRESS OF BUILDING AND POPULATION. The agent of the Middlesex Canal Corporation, has recently published a pamphlet designed to show the importance and practicability of supplying the city of Boston and the vicinity, with pure water from the Middlesex Canal. The plan is this:—

'To discontinue the levels from Woburn, upper locks to Charles River, and bring the water to a reservoir on Mount Benedict, in Charlestown, in thirty inch iron pipes. From that height, the city and towns mentioned can easily be supplied. The water has been analyzed by various chemists, and is pronounced perfectly soft and suitable for washing, and purer than any well water in Boston.'

In the estimates which show the importance of measures for a larger supply of water for our city, we have a statement of the population, and of the rates of increase for a long period past.

In	1700	there were	7,000 inhabitants.
"	1752	"	11,575 "
"	1800	"	24,937 "
"	1810	"	33,250 "
"	1820	"	43,278 "
"	1830	"	61,392 "
"	1840	"	93,383 "

Thus it appears that the increase from 1830 to 1840 was more than 30,000. The writer inquires why the increase should have been so much larger during the last ten years previous to 1840, and in reply he says:—

'There can be no question that it arose from the great facilities offered by internal improvements,—railroads, manufactories, steamboats, &c. &c., all of which, during that period of time, advanced with a rapidity that even astonished the projectors thereof; and although great errors, and in many cases, waste in expenditures, often occurred, yet nearly all these additions to wealth, created by labor, now yield a fair interest upon the cost, and a safe investment for the capitalist. If the city, for the ten years preceeding 1840, increase in population in amount fifty per cent., are we not authorized to predict that, with the present facilities, the increase for the next fifty years will be, *at least thirty one and one third per cent.* in each ten years thereof? which, in fact, is about the average rate since the year 1700.'

ROMAN CATHOLIC CONTROVERSY ABOUT THE BIBLE. A strong effort has been made recently in New York by the Romanists, to have the Bible excluded from the common schools, as a sectarian book. But the attempt was unsuccessful.—At a recent meeting of the Board of Instruction, the subject was fully discussed and a resolution was passed by a vote of 20 to 7 declaring that the Bible without note or comment is not 'sectarian,' within the act of 1842, and the use of it in the common schools was not designed to be prohibited by that act. It was also decided that no well-founded objections exist against the books complained of in the 'Fourth Ward Report,' and that the Douay Bible is a sectarian book.

In the course of the discussions Col. Stone communicated the following:—

'He had been called upon by a large number of respectable Jews, who requested him to state that the great body of the Jews in the city disapproved of the Fourth Ward Report; they were satisfied with the public schools, and approved of the morality inculcated in the New Testament, although they did not believe in Jesus Christ, and that they had no objection that their children should understand it. They were also opposed to the Fourth Ward Report because they have enjoyed civil rights only in countries where there is a free circulation of the Bible.'

FOREIGN. English papers of Dec. 9th have been received at New York.

There was no local news of importance. Parliament was not expected to assemble before the usual time.

By the latest accounts from China it appears that the opium trade was going forward with the greatest vigor. Sir Henry Pottinger had notified the commanders of British vessels that if they attempted to smuggle or enter opium under an advalorem duty, they would not receive any protection from the British Government. The report of the Bombay Chamber of Commerce shows that the experiments in growing cotton, have been, on the whole, successful.

Rev Jared Curtis, chaplain of the Massachusetts State Prison, on inquiry by a committee of the Governor's Council in December last, stated to them that his views of duty impelled him 'to exclude all religious books from the prison, which, in his judgment, are subversive of the great and leading truths and doctrines of the Gospel,' and among such, he mentions 'in particular, those which advocate and maintain the peculiar views and tenets of the Roman Catholics, the Universalists, and the Unitarians.' The committee think that all denominations among the prisoners should be placed upon the footing of the most liberal toleration of religious opinion. [Puritan.

THE INAUGURAL SPEECH OF GOV. BRIGGS of Massachusetts, which we find in the Boston papers, dilates largely and proudly upon the condition and prospects of Massachusetts; and what American but what will rejoice with him in the character and welfare of that noble, that homogeneous, that thoroughly republican Commonwealth! [New York American.

LEGISLATIVE.

STANDING COMMITTEES OF THE SENATE as announced by the President.

On the Judiciary—Messrs. Lincoln of Worcester, Lawrence of Hampshire, Hathaway of Bristol.

On Probate and Chancery—Strong of Worcester, Kittredge of Essex, Clark of Bristol.

On Bills in the Third Reading—Lincoln of Worcester Park of Suffolk, Hathaway of Bristol, Child of Worcester, Lawrence of Middlesex, Adams of Suffolk.

On Engrossed Bills—Whitaker of Franklin, Choate of Middlesex, Hammond of Suffolk, Richards of Norfolk, Barney of Nantucket, Clark of Bristol.

The President also announced on the part of the Senate the following Joint Standing Committees:—

On Accounts—Messrs. Copeland of Norfolk, Barney of Nantucket.

On Roads and Bridges—Lawrence of Middlesex, Forward of Hampden.

On Towns—Barrett of Hampshire—Buck of Berkshire.

On Railroads and Canals—Child of Worcester, Cook of Berkshire.

On Parishes and Religious Societies—Dodge of Essex, Murdock of Plymouth.

On Claims—Park of Suffolk, Newhall of Essex.

On the Militia—Wilson of Norfolk, Cushman of Franklin.

On Public Lands—Adams of Suffolk, Hill of Worcester.

On Manufactures—Southwick of Middlesex, Clarke of Essex.

On Fisheries—Davis of Barnstable, Hammond of Suffolk.

On Banks and Banking—Richardson of Suffolk, DeWitt of Worcester.

On Mercantile Affairs and Insurance—Livermore of Middlesex, Dillingham of Barnstable.

On Prisons—Safford of Essex, Richards of Norfolk.

On Public Charitable Institutions—Abbott of Hampden, Metcalf of Norfolk.

On the Library—Adams of Suffolk, Dodge of Essex, Allen of Hampshire.

On Agriculture—Allen of Hampshire, Hayward of Middlesex.

On Education—Gardner of Bristol, Abbott of Hampden.

STANDING COMMITTEES OF THE HOUSE as announced by the Chair.

On the Judiciary—Messrs. Saltonstall of Salem, Bell of Boston, Boutwell of Groton, Kellogg of Pittsfield, Page of New Bedford, Prescot of Randolph, Hildreth of Dracut.

On Probate and Chancery—Bigelow of Boston, Knowles of Lowell, Eames of Billerica, Chandler of Boston, Morrill of Danvers, Richardson of Woburn, Page of Hardwick.

On Finance—Walley of Roxbury, Bradbury of Newburyport, Cushman of Bernardston, Drake of Easton, Wakefield of Oakham, Nash of Hadly, Parkhurst of Dunstable.

On Elections—Wheatland of Salem, Russell of Warwick, Wilson of Lenox, Schouler of Lowell, Long of Lynn, Rider of Dartmouth, Beebe of Wilbraham.

On Bills in the Third Reading—Tolman of Boston, Ellis of Dedham, Morrill of Danvers, Endicott of Canton, Codman of Boston, Branning of Tyringham, Roberts of West Springfield.

On Engrossed Bills—Rotch of New Bedford, Hastings of Charlemont, Holmes of Charlestown, Campbell of Chester, Day of Wrentham, Sargent of Cambridge, Shed of Burlington.

On County Estimates—Ford of Dorchester, Goodman of Pittsfield, Fisher of Westfield, Hinckley of Barnstable, Rice of Marlboro'.

On The Pay Roll—Washburn of Lancaster, Wiggin of Boston, McIntyre of Sheffield, Wadsworth of Becket, Boutwell of Lunenburg.

On Change of Name—Cotton of Boylston, Luther of Rehoboth, Hannum of Easthampton, Green of Spencer, Eaton of Pelham.

On Leave of Absence—Goulding of Phillipston, Holbrook of Boston, Wright of Concord, Brown of Oxford, Baleh of Newburyport.

On Public Buildings—Loud of Dorchester, Swann of Lowell, Illsley of Chelsea, Curtis of Weymouth, Lewis of Westfield.

On Printing—Lincoln of Boston, Meigs of Rochester, Lincoln of Raynham, Harding of New Salem, Smith of Dalton.

SATURDAY, Jan. 15.

IN SENATE. On motion of Mr. Park, it was ordered, that the Committee on Prisons be instructed to inquire whether any regulations or customs are existing at the State Prison in Charlestown, inconsistent with religious toleration, and whether any legislation is necessary on the subject.

Mr. Adams, from the Joint Special Committee on the resolutions passed the last year recommending an amendment to the Constitution of the United States' Resolves, as printed and as passed were incorrect, owing to a mistake in engrossing, in the office of the Secretary of State. The committee reported a new resolve, with the error corrected, and a recommendation that it be sent immediately to our Senators and Representatives in Congress. After some little discussion, and two or three votes on the subject, the report was accepted and the resolve was passed in the following words and sent to the House:

Resolved, That the following amendment to the Constitution of the United States be, and hereby is recommended to the consideration of Congress, to be acted on according to the fifth article. The third clause of the section of the first article shall read in the words following: Representatives and direct taxes shall be apportioned among the several States which are or may be included within this Union, according to their respective numbers of free persons, excluding Indians not taxed. The actual enumeration shall be made within two years from the date of the adoption of this amendment in the manner provided by the Constitution, and within every subsequent term of ten years, in such manner as the Congress shall by law direct. The number of Representatives shall not exceed one for every thirty thousand, but each State shall have at least one Representative.

The error which occurred in engrossing was only of two letters, but it altered entirely the intention of the Legislature. It reads, as passed last year "including Indians not taxed," &c.

A NIGHT WITH FATHER MATHEW. On the 6th of November Father Mathew gave a sumptuous entertainment to a select party of friends. The waters were of the most *recherche* description—the old *Niagara* was in fine condition, as were also the *Danube* and *Volga*; but in respect to aroma and flavor, the *eau de Tamise* was pronounced incomparable.—[Punch.

HOWARD BENEVOLENT SOCIETY. The thirty-second anniversary of the Howard Benevolent Society, was held at the Old South Church on the evening of Monday last. There was a good attendance, and the services were of an interesting character. An impressive introductory prayer was offered by Rev. Mr. Blagden. The Sermon by Rev. F. D. HUNTINGTON, of the South Congregational Church, was from 1 Cor. xiii. 3. 'Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.'

From these words the preacher illustrated and enforced with impressiveness and power, the necessity and duty of individual self-discipline,—of thorough individual cultivation of the Christian character, as the only reliable source of successful efforts for meliorating the condition of mankind. The contribution amounted, we understand, to $209, which, though more than has ordinarily been received at the anniversaries of this excellent Society, is much less than could be judiciously appropriated in supplying the most urgent wants of the sick and suffering poor.

☞ NOTICE.—J. B. GOUGH, whose Sabbath Evening Addresses have been so very acceptable in our city, will be at the Odeon on the next Sabbath evening, to plead for Total Abstinence from all that int xicates. M. GRANT.

January 20, 1841.

☞ LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The ELEVENTH of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf j20

☞ JOHN POUND, JR.—Copies of this Tract have been issued to the various Sabbath Schools from which flowers were received for the Floral Procession of the Warren street Chapel.

It is feared that some Schools may not have received their Tracts. By notifying Mr Barnard, No 5 Warren street, Boston, of the fact, such omission will be promptly and cheerfully supplied. j13

MARRIAGES.

In this city, Jan 11th, by Rev R. C. Waterston, Mr James E. Ward to Miss Eliza H. Brown.

In Roxbury, I. Henry E. Gallup, of this city, to Susan H., daughter of Ebenezer Crafts, Esq of R.

In Lexington, Jan 13, by Rev Dr Francis, Rev Jas. Blodgett to Abby, daughter of Peter Wellington.

In Brookline, 12th inst, by the Rev Dr Pierce, Mr Samuel E. Guild, Jr of Roxbury, to Miss Elizabeth B. D., daughter of Seth T. Thayer, Esq. of B.

In Worcester, Dec 19, by Rev Mr Hill, Mr Elijah Hammond of W., to Miss Caroline L. Felton of Barre.

In Hopedale, Dec 19, by Adin Ballou, Mr Horace H. Parkhurst to Mrs Mary M. Alexander, both of South Mendon.

In New York, Dec 12, at the Church of the Messiah, by the Rev Dr Dewey, Wm W. Padden to Margaret, daughter of Jonathan W. Odell.

DEATHS.

In this city, 12th inst, Harriet G., wife of George S. Pearce.

In Dover, Mass, Jan 15, Benjamin B. Fuller, 21.

In Stoneham, Dec 27th, Mr Elijah Richardson, 64.

In Cambridge, Jan 9, Miss Sarah Ann Green, daughter of the late Rev Samuel Green of Boston, 17.

In Cambridgeport, Jan 14, Miss Mary, daughter of Mr John Winship, 21.

In Medford, Jan 12, Miranda, wife of John P. Taylor, and eldest daughter of Charles S. Fowle, 28.

In Ipswich, Jan 9, Mr John H. Boardman, a soldier of the revolution, 90.

In Beverly, very suddenly, Asa Woodberry, Jr Esq, 34.

In Scituate, Jan 9, Mary, widow of the late Capt Charles Ellms, 71.

In Topsfield, Jan 13, Mr Timothy Ross, 92½, a soldier of the revolution.

In Warner, NH, Nov 20, Mary, wife of Caleb Jones, 84; Dec 30, Mr Caleb Jones, her husband, 84.

In New Haven, Ct, Dec 31, Wm W., son of Prof. T. D. Woolsey, 4—being the third child which has died in that family within three weeks.

In Groton, Ct, Jan 6, Hon Noyes Barber, 63, for nearly twenty years a Representative in Congress, from Connecticut.

In Lyndon, Vt, Mr Abel Carpenter, 89, a revolutionary soldier.

LETTER AND CAP PAPER, at prices from $1,25 to $4 per ream; a prime article unruled at $2 a ream. A supply always on hand and for sale by WM. CROSBY, 118 Washington street. j20

A PRESENT FROM A PASTOR to his Young Parishioners, in ten Discourses, urging upon them an early and earnest attention to Religion, by James Flint, DD., of Salem, Mass. This day published by W. CROSBY, 118 Washington st. j20

NORTON'S EVIDENCES, vols 2 and 3. Evidences of the Genuineness of the Gospels, by Andrew Norton, vols 2 and 3, just published; for sale by W. CROSBY, 118 Washington st. j20

MRS. ELLIS'S MOTHERS OF ENGLAND; also, a fresh supply of the Wives, Women and Daughters of England, The Poetry of Life, Pictures of Private Life, &c., 25 cents each. Just received by W. CROSBY, 118 Washington st. j20

BRADFORD'S CHRONOLOGY. New England Chronology, from the discovery of the country, by Cabot, in 1497 to 1800, by Alden Bradford, LL.D. Published and for sale at SIMPKINS'S, 21 Tremont Row. j20

CHEAP EDITION OF FOLLEN'S LIFE.—Life of Charles Follen, by E. L. Follen, in one vol, 12 mo. This day published by THOS. H. WEBB & CO., j20 39 Washington st.

BUNYAN. Mr. Cheever's Lectures on the Pilgrim's Progress, and on the Life and Times of Bunyan, now publishing in Nos. at 25 cts each.

SEARS' GUIDE TO KNOWLEDGE; a splendidly illustrated work, comprising the finest series of embellishments ever presented to the American public, in one handsome large octavo, of 500 pages elegantly bound. Price only $2,50.

This splendid volume will, in itself, comprise a complete library of useful and entertaining knowledge, condensed in form, familiar in style, and copious in information, embracing an extensive range of subjects, in Literature, Science, and Art.

The Engravings (several hundred in number) will be strictly illustrative, being representations of actual Scenery, Costumes, Manners, Monuments, subjects of Natural History &c. &c., all executed in the latest style of art. It will be a work of universal utility; and we have no hesitation in pronouncing it—when completed—the most splendid work, for the price, ever produced in this or any other country. It will be got out in a style nearly equal to our best Annuals, and at less than one-tenth their price—considering the amount of reading, and numerous embellishments—the original cost of which alone will exceed four thousand dollars!!

My object will be to produce a book that shall meet the wants and wishes of a very large and most respectable class of readers, whose opportunities of studying are as unfrequent as their aspirations after knowledge are ardent. ROBERT SEARS, Editor.

SAXTON, PIERCE, & CO., j13 133½ Washington street.

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CHRISTIAN EXAMINER,
AND
RELIGIOUS MISCELLANY,
AT
WM. CROSBY'S,
118 Washington Street, Boston.

A PRESENT from a Pastor to his Young Parishioners, in ten discourses, urging upon them an early and earnest attention to Religion, by James Flint, D. D. of Salem. This day published by W. CROSBY, 118 Washington street. j13

NORTON on the genuineness of the Gospels, vols 2d and 3d. Just published; for sale at SIMPKINS'S, j13 21 Tremont Row.

HARPER'S ILLUMINATED BIBLES. A new edition will shortly be published. Persons wishing this work should send in their names, that they may receive early impressions, these being far superior to any that may be published afterwards. Price 25 cents a number, to be published in about 50 numbers. W. CROSBY, 118 Washington st. j13

PRESENTS FOR CHILDREN. A great variety of Juvenile Books, among which are the following, just published, viz:

The Youth's Keepsake, Annualette, Boys' and Girls' Annual, Child's Gem, Little Keepsake, Saint Nicholas Annual, Christmas Tales, Gems of Wisdom, Beauties of American History, Ramble's Country and City Scenes, Historical Tales of Illustrious Children, Nursery Rhymes of England, Parley's Tale of Adventure, A Book for Girls in Prose and Poetry, Willie Rogers, or Temper Improved, The Young Student, or Ralph and Victor, Saint Nicholas, Gift for Little Boys and Girls, The Boy's Story Book, Flowers of the Forest, Keepsake Stories, Boys' Story Book, Stories for Clara, Little Clara, Poor Annie, Lord's Prayer, Lucy and Arthur, Child's Own Story Book, Very Little Tales for Very Little Children.

DISSECTED PICTURES, &c.

A variety of New Games for Children, Dissected Pictures, Transparent Slates, &c. &c.

For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. j6

CHRISTMAS AND NEW YEAR'S PRESENTS. CROSBY & CO., 118 Washington street, have for sale a large collection of Books, suitable for Holiday Presents; comprising the English and American Annuals, viz. The Drawing Room Scrap Book; Friendship's Offering; Forget-Me-Not; Gift; Opal; Rose of Sharon; Literary Souvenir; Book of Beauty; Keepsake, &c. Beautiful editions of the Poets; valuable Standard Works; New Testaments; splendid English Bibles, &c.

Their assortment of new and beautiful Books for Children, comprises all that have been published, and will be found to be as good a selection as any in the city.

N. B. A new Game by the author of Dr. Busby.

It will be found to be a most acceptable gift for children, combining instruction with amusement. The drawings are wholly original and are beautifully engraved and colored. j6

MONTHLY RELIGIOUS MAGAZINE—No 1. Will be published on Monday, January 1st.

—CONTENTS—

The Editors to the Reader;
A Sermon for the New Year, by Rev George W. Hosmer;
Christian Liberty;
The Warfare of Virtue;
Exposition and Lesson of St John's Gospel;
Glory to God—Good Will to Man;
Intelligence;
Ordination at Savannah, Georgia;
Ordination at Walpole, N. H.;
Ordination at Windsor, Vt.;

☞ This Work is Edited by Rev E. S. Gannett, and Rev F. D. Huntington of Boston.

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[For the Register.]

MIDNIGHT THOUGHTS.

Come to the window! hath the solemn night
No charm to stay the fever in thy soul?
See how the stars from their unmeasured height
Look calmly down as unopposed they roll!
Infinite space is theirs—a regal home
Through which in stately majesty they roam!

Imagination from her lofty throne
Has named them worlds, and robed them with the hues
That were not woven to adorn alone,
This little realm of clouds and balmy dews!
Yet thy free thought explore them! What shall stay
The deathless spirit in its trackless way!

What blissful harmony is written there,
Amid that congregation most sublime!
No jarring discords fill the midnight air—
No wail of grief or sadder note of crime!
Each hath its orbit in the depth profound,
And giveth forth no sign or thrilling sound!

Let us bow down in humble worship now,
Before the throne of God's creative power!
Within our spirits his uplifted brow
Shall shine in glory through the midnight hour!
A solem silence best befits the scene,
Where beauty reigns triumphant and serene!

Dec. 1843. H. J. W.

NEW YEAR'S DAY.

BY W. B. O. PEABODY.

How fast the rushing files of years
Move on their stern array!
The messenger of joy and tears,
Of rising or decay.
While many a weary heart grows cold
To see how soon the tale is told,
The *young* heart wakes—the young eye seems
To catch new brightness from the gleams
Of glorious and reviving dreams,
That crown the New Year's day.

This reminds us of the past,
When young existence ran,
A radiant current, bright and fast,
Before the storms began,
And threw the shadow of their wrath
Across the brightness of our path:
To cloud the visions, sweet and strange,
Of youthful fancy in its range,
And teach us what a dreary change
It is—to be a man.

Bright as the good old winter blaze,
The high remembrance burns,
Soon as one glimpse of early days
The weary soul discerns.
The rising of the New Year's sun
Brings back those pleasures, one by one;
The early "wish"—the glad reply
Of little voices ringing high,
Before the dawn was in the sky;—
The very sound returns.

Then all that day, the sparkle played,
In every youthful eye,
The stern old teacher kindly laid
His week-day terrors by.
The New Year's wish was warmly given;
There was no chill but that of Heaven,
To check the free and joyous glow
Of young emotions in their flow!
And even the wild winds moaned low
Through all the frozen sky.

And when, around the sounding blaze,
The evening circle spread,
The firelight cast on every face,
Its deep and radiant red,
We talked of darkness and its powers,
Of ghosts that walked in shivering towers;
Till, listening to the tales of wonder,
Each sound was like the startling thunder,
And our young heart was rent asunder,
In that deli-hted dread.

Like one who from a distant land
Returns his home to see,
And starts, to see the stranger stand
Beneath his father's tree;
To us the coming New Year's day
Tells but of pleasure far away.
The *day*, without the *joy* returns;
The *fire*, but not the *bosom* burns;
And there the spirit sadly learns
What life was meant to be.

The dial hands of heaven sublime,
Wheel round their brilliant way,
And point to man the lapse of time,
While man grows old and grey.
His joys and sorrows, hopes and fears,
Are sinking in the grave of years;
But this dark prospect is not all;
And though the shades of evening fall,
He yet *may* hear a *heavenly* call,
To hail a New Year's day.

MISCELLANEOUS.

For the Register.

TESTIMONIES AGAINST WAR.

BENJAMIN FRANKLIN.

Dr. Franklin was intent on preventing the occurrence of war, or mitigating its evils. He suggested some of the pacific measures which characterized the administration of Jefferson, and has scattered through his correspondence, with eminent men, hints which imply a full belief in the practicability of abolishing this custom.

Possibility of Substitutes for War. 'We daily make,' says Franklin, in a letter to Dr. Price, 'great improvements in natural philosophy: there is one I wish to see in morals—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human reason be sufficiently improved to see the advantage of this? When will men be convinced, that even successful wars at length become misfortunes to the victorious themselves?'

Franklin and several other master spirits of the Revolution seem to have caught a glimpse of what we propose in a Congress of Nations for the peaceful adjustment of all international disputes; and were they now living, they would doubtless come promptly and cordially into the measure.

Outline of Franklin's plan for mittigating the evils of War. 'By the original law of nations, war and extirpation were the punishments of injury. Humanizing by degrees, it admitted slavery instead of death; a farther step was the exchange of prisoners instead of slavery; and another still, to respect more the property of private persons under conquest, and be content with acquired dominion.'

'Why should not the laws of nations go on improving in this way? Ages have intervened between these several steps; but as knowledge of late increases rapidly, why should not these steps be quickened? Why should it not be agreed, as the future law of nations, that in any war hereafter, the following descriptions of men should be undisturbed, and be permitted to follow their employments with security?'

'1. Cultivators of the earth, because they labor for the subsistence of mankind?'

'2. Fishermen for the same reason.'

'3. Merchants, and tradesmen in unarmed ships, who accommodate different nations by exchanging the necessaries and conveniences of life.'

'4. Artists and mechanics inhabiting and working in open towns.'

Franklin then urges the duty of protecting and assisting 'the hospitals of enemies,' because 'the occasion of war, and the inducements to it, ought to be diminished; and, if repine be abolished, one of the encouragements to this custom would be taken away, and peace be more likely to continue, and be lasting.' The practice of privateering, he calls 'a remnant of ancient piracy; and, after dwelling upon its mischief to individuals and nations, he adds, 'there is also the national loss of all the labor of so many during the time they have been employed in robbing, who besides spending what they get, in riot, drunkenness, and debauchery, lose their habits of industry, are rarely fit for any sober business after peace, and serve only to increase the number of highwaymen and house breakers;' —a very just description of the way in which war multiplies all sorts of villanies.

Here we have some elementary, germinant conceptions of a Congress of Nations; and, if we had now at the head of affairs a few such men as Franklin and Jefferson, men that could find time for something higher and better than schemes of personal aggrandizement, or party predominance, they would soon grasp this grand idea, hold it up before the world, and rally them to carry it ere-long into effect, and thus put an end to the war-system. Irenicus.

EDUCATION OF DAUGHTERS.

BY CATHERINE E. BEECHER.

The physical and domestic education of daughters should occupy the principal attention of mothers, in childhood; and the stimulation of the intellect should be very much reduced. As a general rule, daughters should not be sent to school before they are six years old; and when they do go, far more attention should be paid to their physical development. They should never be confined, at any employment, more than an hour at a time; and this confinement should be followed by sports in the open air. Such accommodations should be secured, that, at all seasons, and in all weathers, the teacher can send out a portion of her school, every half hour, for sports.

In addition to this, much less time should be given to school, and much more to domestic employments, especially in the wealthier classes. A little girl may begin, at five or six years of age, to assist her mother; and, if properly trained, by the time she is ten, she can render essential aid. From this time, until she is fourteen or fifteen, it should be the principal object of her education to secure a strong and healthy constitution, and a thorough practical knowledge of all kinds of domestic employments. During this period, though some attention ought to be paid to intellectual culture, it ought to be made altogether secondary in importance; and such a measure of study and intellectual excitement, as is now demanded in our best female seminaries, ought never to be allowed, until a young lady has passed the most critical period of youth, and has a vigorous and healthy constitution fully established.

And it is to that class of mothers, who have the means of securing hired service, and who are the most tempted to allow their daughters to grow up with inactive habits, that their country and the world must look for a reformation, in this respect.—Whatever ladies in the wealthier classes decide shall be fashionable, will be followed by all the rest; while, if ladies of this class persist in the aristocratic habits, now so common, and bring up their daughters to feel as if labor was degrading and unbecoming, the evils pointed out will never find a remedy. It is, therefore, the peculiar duty of ladies who have wealth, to set a proper example, in this respect, and make it their first aim to secure a stong and healthful constitution for their daughters, by active domestic employments. All the sweeping, durting, care of furniture and beds, and clear starching, and the nice cooking should be done by the daughters of a family, and not by hired service. It may cost the mother more care, and she may find it needful to hire a person for the express purpose of instructing and superintending her daughters in these employments, but it is what should be regarded as indispensable to be secured, either by the mother's agency, or by a substitute.

It is in this point of view, that the dearth of good domestics in this country may, in its results, prove a substantial blessing. If all housekeepers that have the means, could secure good service, there would be little hope that so important a revolution, in the domestic customs of the wealthy classes, could be effected. And so great is the *vis inertiæ* of mankind, that the amount of exercise, needful for health, would never be secured by those who were led to it by no necessity, but merely from rational considerations. But already the pressure of domestic troubles, from the want of good domestics, has led many a mother, in the wealthy classes, to determine to train her daughters to aid her in domestic service; and thus necessity is driving mothers to do what abstract principles of expediency never could secure.

A second method of promoting the same object is, to raise the science and practice of domestic economy to its appropriate place, as a regular study in female seminaries. But it is to the mothers of this country, that the community must look for this change. It cannot be expected, that teachers, who have their attention chiefly absorbed by the intellectual and moral interests of their pupils, should properly realize the importance of this department of education. But if mothers generally become convinced of the importance of this measure, their judgment and wishes will meet the respectful consideration they deserve, and the thing will be done.

THE PARTING KISS.

"I was but five years old when my mother died; but her image is as distinct to my recollection, now that twelve years have elapsed, as it was at the time of death. I remember her as a pale, beautiful, gentle being, with a sweet smile, and voice that was soft and cheerful when she praised me; and when I cried, for I was a wild thoughtless child, there was a trembling mildness about it that a ways went to my little heart. And then she was so kind, so patient! methinks I can now see her large blue eyes moist with sorrow, because of my childish waywardness, and hear her repeat: 'My child, how can you grieve me so?' I recollect she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek which made her look so lovely, that I thought she must be well. But she sometimes spoke of dying, and pressed me to her bosom, and told me to be good when she was gone, and to love my father a great deal, and to be kind to him, for he would have none else to love. I recollect she was sick all day, and my little hobby-horse and whip lay aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me mother was too sick to kiss me, as she always used to before I went to bed, and I must go without it. But I could not. I stole into the room, and laying my lips close to her's, whispered, 'Mother—mother—won't you kiss me?' Her lips were very cold; and when she put her arms around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep over me; my father carried me from the room, but he could not speak. After they put me in bed, I lay a long time thinking—I feared my mother would die, for her cheek felt as cold as my little sister's did when she died, and they laid her in the ground. But the impressions of mortality are always indistinct in childhood, and I soon fell asleep.

In the morning I hastened to my mother's room. A white napkin covered her face. I removed it—it was just as I feared. Her eyes were closed—her cheeks were cold and hard, and only the lovely expression, that rested upon her lips, remained. In an instant all the little faults for which she had reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would remain with me.

She was buried, but my remembrance of the funeral is indistinct: I only retain the impression which her precepts and examples left upon my mind. I was a passionate, head-strong boy; but I never yielded to this turn of my disposition, without fancying I saw her mild tearful eye fixed upon me, just as it used to be in life. And then, when I succeeded in overcoming it, her sweet smile of approbation beamed upon me and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, strengthening my good resolutions, and weakening my propensity to evil—I felt that it would grieve her gentle spirit, to see me err, and I could not—would not do it. I was the child of her affection; I knew she had prayed and wept over me, and that even on the threshold of eternity her affection for me had caused her gentle spirit to linger, that she might pray for me once more. I resolved to become all that she could desire. That resolution I have never forgotten—it helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is that is estimable in my character, I owe to the impressions of goodness, made upon my infant mind by the exemplary conduct and faithful instructions of my excellent mother."

Dear children, never forget this story. Love your mothers. Be careful to do nothing while they are alive to fill your hearts with bitterness after they are dead.

Personal manners of Washington. What a personal presence was that of the father of his country! All accounts agree in this. We heard an old gentleman say, not long ago, that when a clerk in Philadelphia, he used to walk two or three squares every morning, to meet Washington as he came down Market street to his quarters. The dignity said he, of his movements, the grace of his salutation and the calm sweetness of his smile were beyond description. Sitting the other day on a log, scarcely a stone's throw from where Andre was captured, and not far from the little Sleepy Hollow Church, we conversed an hour with a revolutionary patriot, tremulous with the palsy of age, who pointed out the spot, over the Tappan sea which lay before us where Andre was hung, and where, on that day, the troops spread out thick and black a long way from the gallows. He lived at Verplank's Point, close by, when Arnold came down in his barge, and went on board the Vulture, all which he himself saw. They fired two cannon at the barge, he said from this side, having got news of the treason by express; but the gun burst on the second discharge and took off the legs to the thigh of one poor fellow, who was brought to our house, but he died in two hours. The army then lay at Bedford, continued the old veteran; and I saw General Washington almost every day. He was a noble looking man; his countenance was terribly pleasant. He did not talk much; but even the little children fairly loved him; and they used to gather about the doors of his marquee every morning to see him, and he used to pat their heads, and smile on them; it was beautiful to see. How uniform and universal is this testimony of the eye, in the recollection of Washington. [Knickerbocker.

MY WASHERWOMAN.

FROM THE ELWOOD PAPERS.

Nancy, my old colored washerwoman, whom I had paid regularly every week for her day's work at the washing tub, during the past six years, presented herself at the door of my room one day last week, as has always been her custom, to notify me that her part of the contract had been filled, and that it was now time for me to fulfil my portion of it. It so happened that, for the first time, I had not the accustomed half dollar ready for her. I had three or four silver dollars in change, but I only owed her half a dollar, and so could not make it out.

'I havn't a single half dollar in change, Nancy,' I said, looking up into the old woman's face. But no matter, it will do as well next Monday, when you come again.'

For a moment Nancy hesitated, and I could see that she was disappointed. Then she turned and walked slowly away, without saying a word. I did not like this. Punctually, for six years, had I paid her at the close of every washing day; and now, it happening that I could not make the change, she was not pleased. Thus I thought, and permitted such thoughts to linger in my mind, until I grew quite angry in my feelings towards old Nancy. I called her greedy—and permitted myself to imagine that she was afraid I would not pay her. The more I thought about it, the more my mind became disturbed, and the more unkind things did I permit myself to harbor against her.

In the evening, when my husband came in, he noticed, in a moment, that my mind was not in a placid state.

'Has any thing happened to disturb you, Mary?' he asked, in his usually kind way.

'Yes, there has,' I returned, in a petulent tone, 'and I feel vexed, in spite of myself.'

'Pray, what has occurred, Mary, thus to disturb your usually quiet mind?'

'Oh, nothing to trouble you,' I replied, seeing that my husband looked uneasy. 'I am a little foolish, no doubt; but, then, I can't help it. I happened not to have half a dollar in change, to-day, when Nancy finished her washing. It is the first time it has happened for six years—and so I told her that I would hand it to her on next Monday, when she came. But the old thing' (I never called her that before) 'hesitated, and did'nt seem willing to go without her money. It vexed me downright—just as if I would cheat her out of it.'

I must confess, that when I came to relate the matter to my husband, I felt a little ashamed about it. It sounded rather foolish even to my ears.

'Did you get the half dollar for her?' he asked, as soon as I had closed my brief relation.

'No, I did not. I wasn't going to humor her in that way.'

'I'm afraid my good wife is in the wrong this time,' my husband said, with his usual honest frankness. 'Nancy had earned her money, and was entitled to it.'

'I know that well enough,' I returned. 'But, then, the mere trifle of half a dollar was not a matter of so much consequence as to make her afraid to let it lie in my hands for one week. She never had to wait an hour in her life, before, for what I owed her.'

'Why should you think it involved a doubt of your honesty, Mary?' responded my husband. 'Can you not imagine some other reason?'

'What other reason could there be?' I asked.

'Want of the money, was, no doubt, the true reason. A washerwoman earns so little, that she can never have much ahead at any time. A half dollar a day, for three or four days in the week, does not make up a very large income, and will rarely permit the person who earns it to lay by much. No doubt, poor old Nancy is at this moment suffering privation of some kind, in consequence of not having received her hard day's earnings.'

'O no, husband, I have no idea of that,' I replied, in a changed tone. Nancy lives very comfortably, I believe. She doesn't want for any thing.'

'Do not be so certain of that. Her wants may be small, but her means of support are small likewise. Depend upon it, her exhibition of disappointment to-day, arose from a deeper source than a mere desire to get her money that she might possess it, and lay it by.'

I did not reply to this, because it set me to thinking—and my thoughts troubled me. While I permitted myself to be displeased with Nancy, I could indulge in an accusing spirit against her; but now, a feeling of kindness had been awakened by my husband's remarks, and this gained strength every moment, until my heart was pained at the thought that the poor creature might actually be suffering because I had neglected to have the small pittance she had earned by a hard day's labor, ready for her when her work was done.

'I am sorry I did not give her a dollar, and thus pay her in advance for next week, instead of making her wait a week for what she had earned,' I said half aloud.

'That would have been better, Mary,' my husband replied. 'But it is not too late, yet, to repair your error. Do you know where she lives?'

'The cook does, I believe.'

'Then call her up, and send her with the half dollar to Nancy.'

'I will, after tea,' I answered.

'O no. Send her before tea. Let us wait. Perhaps the poor old creature has a use for that single half dollar, of which we dream not.'

The cook was called up, but she said that Nancy lived in Lombard street, near Fifth, which was a long distance from our house.

'Never mind,' said my husband; I will walk down that way after tea.'

'O no. I wouldn't do that,' I said.

'I would rather,' was his quiet, firm reply. Whenever he spoke in the peculiar tone in which he uttered his last remark, I never objected further; and so I remained silent.

After tea, he put on his hat and walked out. He did not return for an hour. When he came in he looked serious.

'Did you find her, dear?' I asked.

'Yes,' he replied.

'And did she really stand in need of the money?'

'Listen, and you shall learn,' he replied. 'You remember old Nancy had a daughter who was married a few years ago. Well, I found that the old woman lived in a room up stairs in Lombard street, and that this daughter was with her, quite sick. Her husband had treated her badly, and had gone off to New Orleans, some weeks ago. When I entered old Nancy's poorly furnished room, she arose quickly to her feet, and looked very much surprised to see me.

'Mrs. Elwood,' I said to her, in as kind a voice as I could assume, 'is sorry that she hadn't the change to give you to-day for your washing. She has thought, since you went away, that perhaps you might want it, and as I thought so too, I have stepped in to give it to you.'

'The poor old creature seemed touched at this. Her voice choked as she attempted to utter her thanks, and then she held down her head, and seemed a good deal moved.

'Is this your daughter?' I asked, wishing to relieve her from the embarrassment she seemed to feel.

'She said that it was. That she had been sick for some weeks. That her husband had gone off and left her, and all the burden of her care and support in sickness had fallen upon her. I continued to question her, and get her free and artless answers, until I learned that since Saturday they had had but little food, and that she had not been able to buy the medicine ordered by the doctor for her daughter.

'Mrs. Elwood has always paid me as soon as my washing is done,' she went on, 'and so I told Jane that she must bear every thing as well as she could, until I came home this evening, when I would get her some medicine, and cook something nice for her to eat. I worked harder than usual, thinking all the time of my poor sick child. At last I finished, and went up, as I always do, to get my money. But Mrs. Elwood hadn't any change! I can't tell you how bad I felt as I went home. I hated to come into my room and see Jane. When I did get home, my poor child looked at me with a look that made my heart ache. She had waited, I could see, patiently all day, alone in her sick bed, and now her wants were to be satisfied. But I had to disappoint her. She tried not to show how bad she felt when I told her that Mrs. Elwood had not paid me, but the tears ran down her face.'

'I could hear no more. 'Here is your money, Nancy, and as much more into the bargain to make up for your disappointment,' I said, handing her a dollar. I would have given more, had I yielded to my feelings. But I knew that sum would meet all their immediate wants. I then broke away from the grateful creature, as well as I could, assuring her that while her daughter lay sick she should have three quarters a day for washing at our house—the pay never to fail.'

The narrative of my husband rebuked and humbled me. I both saw and felt that I had acted wrong in not thinking beforehand, and providing the change for my washerwoman—and still more wrongly in suffering my mind to blame her for appearing to feel disappointed, when she had so much cause to be really distressed at not receiving her hard-earned wages.

'I will be more considerate in future,' I said to my husband, after I had sat silent for some time, drying my eyes as I spoke.

'I am sure you will, Mary,' he replied. 'Of the poor people who work for us, we never can be too thoughtful. It is but little that they can earn at best, and that little should always be promptly paid; for it is never earned before it is needed.' [Philadelphia Saturday Courier.

Anecdote of Louis Philippe. The day had at length arrived when, with knapsack on his shoulder, with staff in hand, and with a desire to increase his knowledge by travelling, and to obtain peace and repose from the dreadful agitations of western and of central Europe, he sallied forth, with a faithful French servant, named Baudoin, to attain the objects he had thus in view. How often in his quiet family circle, at Neuilly, in after years did the Duke converse with his friends and children relative to this expedition. He had originally intended at once to proceed to America; but, on arriving at Hamburg, his pecuniary resources were so small, and his aunt, the Princess de Conti, on the one hand, and his old and faithful friend, Madame de Genlis, on the other hand, so unable to assist him, that he came to the resolution of wandering over the regions of the north. Accustomed to brown bread and a draught of cold water, to a hard mattrass, a very little wardrobe, and to a variety of other privations, he proceeded with a small letter of credit to Copenhagen, procured passports for himself, for Baudoin, as well as for his sincere friend, Count Montjoie, and hastened, as economically and as rapidly as he could, to the Scandinavian peninsula.

I remember to have met, in Switzerland, at the pretty villa of a lady, formed to grace, adorn, and elevate the circle of her family and friends, of which she was the centre, an ingenious, able, and delightful old Swiss gentleman, M. de Bonstetten. Endowed with an admirable memory, enriched by great acquirements and by classical and historical knowledge, this most agreeable and well-informed man was received with delight into the best circles of Europe, and never failed to enliven and enchant all who listened to him. I connect his name with this portion of the life of Louis Philippe, because he related to me two anecdotes of the subject of this sketch which may be relied on, and which are worth preserving. Whilst at Hamburgh, on one occasion, an old refugee, a bad specimen of a good race, openly assaulted him, and, accosting him in the public streets, demanded, 'What right the son of a regicide had to meet the victims of his father's atrocious conduct, and why he did not hide his head in obscurity or the dust?' The young Duke, who was unprepared for this unprincipled and ungentlemanly attack, fell back a few paces, regarded his adversary with a look of stern dignity, and then said—'Sir, if I have either offended or injured you, I am prepared to give you satisfaction; but, if I have done neither, what will you one day think of yourself, for having insulted, in a foreign land, a prince of fallen fortunes, and an honest and independent young man?' The wretched creature, who had so insulted him, stole off to his hiding-place, whilst some bystanders, who had understood the colloquy, applauded the young and courageous exile.

Morning Devotion. The morning is the time for devotion, not only from its relation to the past night, but considered as the introduction of a new day. To a thinking mind, how natural at this hour are such reflections as the following:—I am now to enter on a new period of my life, to start afresh in my course. I am to return to that world, where I have often gone astray;—to receive impressions which may never be effaced; to perform actions which will never be forgotten; to strengthen a character, which will fit me for heaven or hell. I am this day to meet temptations which have often subdued me; I am to be entrusted again with opportunities of usefulness, which I have often neglected. I am to influence the minds of others, to help to moulding their characters, and in deciding the happiness of their present and future life. How uncertain is this day! What unseen dangers are before me! What unexpected changes may await me! It may be my last day! It will certainly bring me nearer to death and judgment!—Now, when entering on a period of life so important, yet so uncertain, how fit and natural is it, before we take the first step, to seek the favor of that Being on whom the lot of every day depends, to commit all our interests to his almighty and wise providence, to seek his blessing on our labors and his succor in temptation, and to consecrate to his service the day which he raises upon us. [Channing.

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PORTRAIT OF DR. CHANNING, 37½ cents. Just received a few copies of a Portrait of Dr. Channing, from a steel plate—price 37½ cts. For sale by W. CROSBY & CO., 118 Washington st. n11

TRUMBULL'S REMINISCENCES OF HIS OWN TIMES, from 1756 to 1841. For sale at SIMPKINS'S, n25 No 21 Tremont Row.

MIRIAM, a Dramatic Poem, by Mrs Hall, author of Joanna of Naples, 2d edition, revised. Published by W. CROSBY & CO, 118 Washington st. d2

PROSPECTUS OF THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, *Fourth Series.* It has been thought desirable, for different reasons, to unite the *Christian Examiner* and *Religious Miscellany* in one work, to be hereafter called the Christian Examiner and Religious Miscellany. It is intended that the work shall combine the more popular character of the *Miscellany*, with the wider range of topics, and the more thorough discussion of great principles, hitherto embraced in the *Examiner*.

Theological subjects, historical, critical, and doctrinal, will not be neglected. It is believed that the age, and the denomination to which we belong, demand their discussion. But it is not meant that topics of this kind shall occupy a disproportionate space. The Editors intend that each number shall contain a portion of lighter and more familiar articles, and especially articles which address the religious sentiment and conscience, and which may serve to quicken the heart of the reader in holiness and love, and promote the great cause of practical religion. A part of every number will be appropriated to reviews, and due space will be given to Notices of recent publications and to Intelligence.

It will be the design of the Editors so to conduct the work as to secure the sympathy and co-operation of the great body of the denomination with which they are connected, and to meet the wants of the times. They have the assurance of aid, from a large number of those who have been former contributors to the *Examiner* and the *Miscellany*, and from others. Pains will be taken to render the publication worthy of the class of Christians whose opinions it is intended to represent.

Terms of Publication.—The work will appear with a new type, of the same character as that hitherto used for the *Examiner*, and on a page of the same size. It will be published once in two months, and each number will contain 144 pages,—8 pages more (making 48 pages more in the course of a year) than have been heretofore given in the numbers of the *Examiner*.—The price will be the same as that hitherto charged for the *Examiner*, that is, four dollars for the year,—payable on delivery of the second number.

The volumes of the *Examiner* have heretofore commenced with the March number. As it has been thought desirable that they should commence with the year, it is the intention of the present Editors to issue their first number on or before the first of February, and their second number on the first of March. After which, the numbers will be issued every two months, and invariably on the first day of the month.

The Editors of the work are Rev. Alvan Lamson, D. D., and Rev. Ezra S. Gannett, D. D.

The arrangements entered into for carrying on the work render a large addition to its subscription list necessary, and we therefore earnestly request clergymen and others interested in supporting the principal journal of the denomination, to co-operate with us in extending its circulation.

WILLIAM CROSBY, *Publisher*,
118 *Washington Street, Boston.*
Boston, December, 1843. d23

PRESENTS FOR THE HOLIDAYS.

BOOKS—among which are the following in rich bindings:—Lockhart's Life of Scott; Moore's Life of Byron, with his Letters and Journal; Coleridge's Poems; Miss Gould's Poems; Cowper's Poetical Works; Remains of H. K. White; Goldsmith's Poems and Essays; Poets of America, illustrated; Shakespear's Dramatic Works, with a Life of the Poet; Selections from the Writings of Fenelon, by Mrs Follen; Fenelon's Thoughts on Spiritual Subjects; Poetry for Home and School; Lady of the Lake, and Poems; Marmion and other Poems; Burns' Works.

—ALSO—

Miniature edition of Coleridge's Poems; Thompsons' Seasons; Heman's Poems; Barton's, Poems; Montgomery's Poems; Lady of the Lake; Wadsworth's Poems; Pollock's Course of Time; Landon's, Southey's, Howitt's, and Sigourney's Poems; Lallah Rookh; Sacred Harp; Matins and Vespers; Spare Minutes; Knowledge and Love of God; Channing's Self Culture; Bible and Closet; Casket of Jewels; Goldsmith's Essays; Pocket Companion; Hours for Heaven; Private Hours; Flower Vase.

—LIKEWISE—

A good variety of Bibles, in plain and elegant Bindings.

FANCY ARTICLES.

Writing Desks, Port Folios, Work Boxes, Pocket Books and Wallets, Card Cases, Needle Books, Pencil Cases, French Boxes containing Billet and Note Paper, Envelopes, Waters, Wax, &c.—Porcelain Slates and Tablets. For sale at SIMPKINS'S.

Book and Stationery Rooms, No 21 Tremont Row d23

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'
THOMAS E. PRESSEY
Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport.
CHARLES WHIPPLE.
Sold also by Henry Whipple, Salem. a19

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.
JOHN N. BELLOWS.
Walpole, N. H., Sept. 30, 1843.

VALUABLE RELIGIOUS BOOKS. The Divine Life, being suggestions to those who are commencing a Religious Life, by Rev Wm Law; Introductory Notice by Rev J. Freeman Clarke. Sacred Fables, or Life in prospect of Immortality. A Good Life, from the 'True Plan of a Living Temple,' Introduction by Rev Dr Brazer. Religious Consolation, Edited by Rev Dr Gannett. The Future Life, or the Recognition and Reunion of Friends. The Child in Heaven. Greenwood's Sermons of Consolation, &c. &c.
Published by JOSEPH DOWE, 22 Court st.
Also, subscriptions received, and all the Periodicals for the coming year, furnished as above. 6tis d16

NEW JUVENILE BOOKS. Willie Rogers, or Temper Improved; Christmas Tales; Tales of the Saxons, by Emily Taylor; Young Student, or Rolph and Victor; The Boy's Book, in Prose and Poetry, by Mrs L. H. Sigourney; also, The Girl's Book, in Prose and Poetry, by Mrs L. H. Sigourney; Parley's Tale of Adventure, or the Siberian Sable Hunter; Parley's Make the Best Of It, or Cheerful Cheery, and other Tales. Just published and for sale at SIMPKINS'S, 21 Tremont Row. d16

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.
Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.
N. B. Goods dyed as low as at any other place, and returned in as short time. n25

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be re-opened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.
s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail.
o21

LADIES' GAITER BOOTS. A large stock of Ladies' Gaiter Boots—just finished and for sale low at T. H. BELL'S, 155 Washington st. n25

MEDICATED VAPOR BATH-ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston. Dr. M. M. MILES would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr Henry B. May, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.

He has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease, are alleviated by inhalation.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most active and rust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently, invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.

The following is an extract from a communication published in the Boston Transcript, a short time since:

'We wish through the medium of your columns, to call the attention of the public more particularly to the establishment kept by Dr Miles. Having ourselves enjoyed the luxury of Dr Miles's Medicated Vapor Bath, and having also been benefited by his medical treatment, we feel a pleasure in recommending him and his establishment to public patronage. We can assure the public that as a means of cleansing the skin, the Vapor Baths are infinitely superior to any other, and are besides, among the greatest luxuries that can be enjoyed.

Dr Miles, besides being a very kind and sympathising man, and an able and skilful practitioner, is also a gentleman of unblemished moral character, and he enjoys the confidence and respect of many among the first classes in the city, who have bestowed on him a liberal patronage.

We recommend the sick, both in the city and country, to his care; and we assure them and the public, that if they will but once have recourse to the Medicated Vapor Bath, they will require no solicitation to continue the practice as occasion may require.

Phineas Capen, Probate Office.
Samuel H. Gregory, 25 Court st.
A. A. Childs, 26 Washington street.
d2 6m

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gai